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LETTERS,

AND

SKETCHES OF SERMONS.

IN THREE VOLUMES.

BY JOHN MURRAY.

SENIOR PASTOR OF THE FIRST UNIVERSAL SOCIETY IN BOSTON.

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

“Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

“For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing.”

1 PETER, iii. 15, 16, 17.

VOL. II.

BOSTON:

PUBLISHED BY JOSHUA BELCHER,

1812.

ADAMS 1815
v. 2

District of Massachusetts, to wit.

District Clerk's Office.

BE IT REMEMBERED, that on the thirty-first day of January, A. D. 1812, and in the thirty-sixth year of the Independence of the United States of America, JOHN MURRAY, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit* :

“Letters and Sketches of Sermons. In three volumes. By JOHN MURRAY, Senior Pastor of the First Universal Society in Boston.

“*But sanctify the Lord God in your hearts : and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear : Having a good conscience, that, whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in CHRIST. For it is better, if the will of God be so, that you suffer for well-doing than for evil-doing.* 1 Peter, iii. 15, 16, 17.—Vol. II.”

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WILLIAM S. SHAW.

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LETTERS.

LETTER XIV.

I AM travelling from friend to friend. A Dr. W. accidentally called at the house of my kind host Mr. G. yesterday, and hearing some one address me by name, he evinced much pleasure, said he had no time to lose, that he had long wished an interview with me, and if I would indulge him with permission to ask a few questions, not to gratify an idle curiosity, but in the hope of obtaining truth, I should confer upon him an important obligation.

You will not doubt that my readiness to hear corresponded with his wishes to question, and he proceeded to request my ideas of the *new birth*, which I delineated precisely as the word of God, from whence I have received my sentiments, describes it.

I found I was speaking to a candid, sensible man, who, equally surprised and satisfied with what he heard, proceeded to ask a variety of pertinent questions, to which, as he assured me, I was enabled to give satisfactory answers. He heard me with great attention until the bell summoned us to church, where I delivered my sentiments upon the eighth verse of the eighty-fifth Psalm :

“I will hear what God the Lord will speak : for he will speak peace unto his people, and to his saints : but let them not turn again to folly.”

I firmly believe God sent this gentleman to this place, that he might obtain the knowledge of salvation. I never saw a more striking instance. He passed the night with me, and hath parted with me this morning, full of gratitude to that Divine Being, who hath brought him into an acquaintance with his grace and truth, while his soothing expressions of affectionate regard to me, as the

instrument, were abundant. I think he has gone home as fully convinced of the truth as it is in Jesus, as I myself am. How truly consolatory are such instances ! How doth my soul rejoice, as often as they occur, as often as I can behold my fellow men feeding upon the bread of life !

I have been interested in an account given by a friend, who had placed his son with an uncle who *was* not very friendly to what they denominate my principles. The good gentleman was in the habit of taking his family to church on the Sabbath ; and on Sunday morning, the child, about twelve years of age, was ordered to get ready to attend with the rest. He sighed deeply, and discovered manifest reluctance—"Come, my boy," said the uncle, "why do you not get ready?"—"Why, Sir, I would rather not go."—"Why so, pray?"—"I believe what they call Mr. Murray's doctrine, Sir."—"You do ! Pray what have you to do with Mr. Murray's doctrine?"—"Why, Sir, I think it is God's word, I read it all in the Bible."—"Well, suppose it is, why should that discourage you from going to meeting?"—"Why, Sir, it makes me feel bad, when I hear the minister telling the people the word of God is a lie."—"Why, you young rogue, you never heard any minister say so."—"But, Sir, they say our Saviour is not the Saviour of all men, and God says he is, and that is saying the word of God is a lie."—"Well, my boy, if you stay with me, you must go to meeting."—"If you insist upon it, Sir, I must ; but I am sure, Sir, you would not like to go yourself if you loved God."—"Why so, pray?"—"Because, Sir, if you loved God you would not like to hear so much bad said of him."—The observations of this child were impressed upon the mind of the uncle, he could not erase them, and happening to be in this town on business, he has attended the ministry of reconciliation, and has been so fully convinced of the truth, that he attended me home to my lodgings, communicated many particulars relative to the exercise of his mind, repeated this story of his nephew, and confessed himself fully established in the truth.

This same child seems to be an early observer of, and proficient in, the truth. When he was but ten years of age, reading one of Watts' hymns, he said to his mother, who was much of a bigot, "Mama, I never saw the like."—"The like of what?"—"Why, some part of this hymn says, that all mankind are saved, and the rest talks of damnation."—This originated the first question in the mind of his parent. She struggled with conviction, but it forcibly

impressed her, until at length she believes with her heart, and makes confession with her mouth to salvation.

Thus this boy seems to have been made instrumental in communicating peace both to his parent and his uncle.

The friends with whom I reside have been tortured by sickness of body and distress of mind : they are much changed since last I saw them. They have only two sons, one of whom is enclosed within the walls of an English prison. Mrs. G. has been dangerously ill, and she was visited during her confinement by many who hoped to seduce her to a renunciation of her principles—"No, indeed," said the good lady, "surely I cannot afford to part with them now ; they are now more precious to me than words can express. No, no, except you can point me out a better hope than Christ Jesus my Lord, I must be suffered to leave this wilderness leaning upon the beloved." I hoped, said the afflicted lady, to have visited those dear Christians who worship God in spirit, and have no confidence in the flesh, but it is now reduced to a certainty I shall not see them this side heaven. Mr. G. too is ill ; I am persuaded he will never recover that soundness of body and mind which he once possessed. But there is one thing which I am persuaded he will never forget : he will always remember that Christ Jesus came into the world to save sinners. The honest man dwells on the emphatic name of his Redeemer with never ceasing delight. Neither Mr. nor Mrs. G. ever expect to be restored to health again, but they are very indifferent about it ; their believing hearts are steadfast, trusting in the Lord, and so fully persuaded are they of the truth of the divine word that bringeth unto all men salvation, that they rather long to be dissolved, and to be with Christ.

Many are the scenes I witness as I pass along which lacerate my bosom ; but a view of the Christian patiently waiting for the complete salvation of his God always renders me comparatively happy ; and I *shall* be happy, not only *comparatively*, but altogether happy. We shall all be happy, we were made for happiness : "God had not created but to bless." Happiness, however, is not designed for us in the present state ; in the world we are taught to expect tribulation. But in the Saviour, blessed be his balmy name, in the Redeemer, we shall, yes, we *shall have peace*.

But we are exempted from much of the tribulation with which this world abounds. Thanks be to the Father of mercies for his protecting goodness. For my own part, I seriously declare, that when-

ever I am called to reflect upon this subject, I am confounded at my own ingratitude. Frequently am I guilty of murmuring and despondence, but never with impunity. Truth severely questions, "Of what do you complain? What do you want, or in what particular are you afflicted? Have you not reason to believe your Divine Master perfect in wisdom, and perfect in goodness? Would you not, if left to yourself, be subjected to *real* and *permanent* affliction? Whenever you are miserable are you not your own tormentor? When you are permitted to have your own way, what is the result? do you succeed to your wish? Is it not more for your happiness that God should mark your way, than if he left it to your self? Where is the individual more blessed? Can any felicity, in the present state, surpass what you derive from beholding the light of life, through your instrumentality, breaking the clouds of thick darkness, and with healing in its wings, notwithstanding the machinations of the grand adversary, making its way into the benighted mind?

And with regard to your multiplied enemies, if you revert to their characters and the language they adopt, can any consideration be more flattering, than that such were the men and the same their reproaches, who were early embodied to oppose the first great promulgators of divine truth? But what are your sufferings from malicious calumniators? They talk of you, but do they break your rest? You cannot affirm that they do. Have they deprived you of any friend whom you ought to regret? They certainly have not. Have they inflicted upon you corporeal punishment? Surely not. Have they done you any *real* injury of any sort? I cannot say they have. Well then you have in fact nothing to complain of, and if you would not appear totally unworthy the many and valuable friends by whose uniform kindness you are distinguished; if you would not appear utterly unworthy the astonishing goodness of your God, cultivate, I charge you, an equal and tranquil disposition of soul, and do not surrender your peace to every petty attack. Let resignation to heaven's high will, become supreme in your bosom, and see that your walk be at all times worthy a disciple of the meek, the lowly, the suffering Redeemer."

I dined yesterday with a respectable and very dear friend, who gave me an opportunity of surveying the burial place of the royal family of the Indian Kings. None but royal dust can be deposited in this burial ground. There are many grave stones, which bear

record of the wonderful deeds performed by the individuals reposing beneath. Every stone informs the reader, that the royal Incas are buried there, and that they are a family as ancient as the hills that surround them.

Ye proud European princes, what can ye say more? Which of you can say as much? The place these Indians have chosen for the resting place of their chiefs is truly romantic, and exhibits as much of the sublime and beautiful as any spot they could have procured. One of the royal family was deposited here during the past week: the surviving prince officiated as priest, and as the spot is on my friend's estate, just below his garden, he attended the funeral. When they had laid the body in the earth, and covered it very neatly with turf of the finest sort, the old king, turning to the survivors, pronounced in a solemn tone of voice, "Verily we must all go." Silence succeeded this declaration, and they stood for some time with folded arms, and eyes fixed on the earth, when, with solemn steps, pensive features, and measured movements, they slowly returned to their respective habitations.

O, for that splendid era, when God shall bring in the fulness of the Gentiles, with his ancient people, the Jews, that there may be no more sorrow!

I passed from the house of my friend, to church, where I preached to a very large congregation, upon Hosea xiii. 9. "O, Israel! thou hast destroyed thyself; but in me is thy help." Many of my friends are called to their everlasting rest since I was here before. We know we ought to bless the Lord always: yet in the departure of friends, it is hard to say, *Thy will be done*.

The religionists in this town, have made a discovery new to the professing Christians assembled here. In opposition to me, they declare, that Christ Jesus tasted death for no man, and this doctrine they publicly proclaim, affirming positively, that his death was only designed to manifest the righteousness of God, that the merits of his life, sufferings and death belong to no individual of the human race, but are by him applied to all those on whom he chooseth to bestow these tokens of his special favour.

They have been asked, how the *death of Christ manifested the righteousness of God, if he did not die for the sins of the world? Seeing he, himself, was holy, harmless and undefiled, if there were no union of the divine and human nature, no imputed transgression, how*

did it manifest the righteousness of God, how did it comport with his justice, to punish a being, in every view innocent, in every possible view perfect?

These fabricators of new, or vipers of old systems, seem to imagine that the vast stock of merit which appertaineth to Christ Jesus is like that laid up in the church of Rome, to be disposed of, and applied to whoever may be the best purchasers. To what strange subterfuges do those fly who would avoid the doctrines of of the gospel ! But so it is, and so it will be, until the mystery of iniquity shall be revealed.

This man, this Mr. J. P. has much of the pure religion of Jesus. You know him, my friend. Pure religion, and undefiled, saith God, is to visit the fatherless, and the widow. Many years since, this Mr. J. P. lost his sister's husband, who on his death bed said, "I shall leave a heavy charge upon you, Sir, my wife, my numerous, my *helpless* children."—"Make yourself easy, they are mine, I will protect them : I will take them to my house, to my arms, and do for them as well as I am able, as long as I live."—"Will you indeed?" said the dying man, the husband, the parent, "will you indeed? O ! thanks be to God, thanks be to God !" and his soul leaping forth with joy he immediately gave up the ghost ! and J. P. received the whole family and reared the orphans, as well as the father would have chosen to do, had his circumstances been ever so affluent. Another widowed sister, and her child, hath lived with him these six years, receiving from his hand the same beneficent kindness.

But J. P. assumes no merit from these deeds of worth. He says he is more blessed than they ; yet has he a thousand times more merit, in consequence of this declaration, except, indeed, we consider the Creator as *all* in *all*. Did I not say right, is not this religion, what is called pure and undefiled before God and the Father ? Would to heaven such religionists were multiplied among us ; yet it is said this man, this J. P. has no religion ; I grant he has no bigotry, no superstition, and it is well for the widow, and the orphan, that he hath not. But he is *my* friend, and *my* enemies of course cannot esteem him.

I have been uncommonly pleased this morning ; a gentleman, a Mr. L. looked in upon me, self introduced, and thus addressed me :

Mr. L. Your name is Murray, I presume? Pardon this abrupt intrusion.

Murray. Please to take a seat, Sir.

Mr. L. I have not many moments to tarry, Sir, and shall therefore immediately proceed to inform you who, and what I am, and where I reside. My name is Francis L. I am a man, who for many years had suffered more than any mode of speech can express. Too surely I knew that I was born to die, and all behind the scenes, was, in my apprehension, comfortless despair. I lost not only my rest, but my health became the sacrifice, and although I sought diligently, peace, however, was beyond my reach.

I have not time to narrate to you, what methods I took in order to obtain in my *individual self the character righteous*, and with it that peace for which my soul panted, for I was convinced there was no peace to the wicked. But after labouring many years, it pleased God to bring me acquainted with the writings of Mr. James Rely, and as it is impossible to describe how much I suffered before, so it is impossible to say how great was my felicity on perusing the writings of this inspired penman, particularly his *Union*.

M. Where did you procure it, Sir.

Mr. L. In Norwich. I read it again, and again, until my peace flowed as a river, and I found rest to my soul. —I saw in whom I was complete, in whom I was saved with an everlasting salvation. I had enough. I only wanted to arrive at my heavenly home, to see the human family complete, as they are in Christ Jesus, their blameless, their exalted head.

I could not remain silent. I wanted every individual to see and feel the truth, as it was seen and felt by me. But unexpected difficulties arose; my friends, my kindred were frightened, they combined against me, and many who delighted in me while suffering the torment and misery, consequent upon darkness and unbelief, now that they beheld me rendered happy by the knowledge of the truth as it is in Jesus, hated and despised me. I was in some sort forsaken by my connexions. The church with which I was in connexion began to deal with me, and threats of excommunication were fulminated against me. I assured them that I was prepared for excommunication from their synagogue, that neither their expulsion, nor their anathemas could break my peace, or diminish those joys with which no stranger could intermeddle. I united with them while in thick darkness, but now walking in the light, they could forge no more fetters for my soul.

For several years I suffered alone, as a speckled bird in the wilderness, but at last, by diligent application, and frequent conversation upon the things of the kingdom, about twenty of the principal characters in the town of —— where I reside, are willing to examine for themselves, and have embraced the truth as far as they can discern it.

By these gentlemen, Sir, I am commissioned to solicit you to come to —— and help us. We have heard much of you, but we wish to hear for ourselves, and we do hope you will not mortify us by a refusal. Our minister is frightened at the idea of your appearing among us, and he is making use of every effort to prejudice the minds of the people against you; but you will, you must come. Never did any people more earnestly desire to hear any sound, than we to listen to the glad tidings of the gospel; ever since we have read Mr. Relly we have thought with rapture of hearing a man preach in the same way. Do, pray Sir, come and see us.

M. I will consider of it, Sir. I shall pass that way next autumn, and shall probably make it convenient to tarry a few days with you.

Mr. L. Thank you, thank you, Sir. Mr. J. a religious friend, visited me not long since, and after many questions remarked, “Well, suppose Mr. Murray’s principles and Mr. Relly’s writings should be true, even then I shall be as happy as they or you.”—Well, Sir, I have no objection to your being happy.—“But am I not as well off in this world as you are?”—Not except you have as much peace in believing.—“But I shall ultimately have as much peace, you know.”—And I am very glad of it, Sir.—“Yes, but suppose your principles should not prove true; how then? am I not then infinitely better off than you?”—In what respect, Sir? Are you infinitely more righteous than I am? Can you do better without a Saviour than I can? Give me leave to tell you Sir, your principles are abundantly worse than mine. *You say all mankind are saved or lost*, before the foundation of the world. What odds then does it make, upon your plan, whether we do this, that, or the other? and we may treat those whom God reprobates as we please. But permit me to say, the believer has every way the advantage; he enters into rest and peace by believing, while the heart of the unbeliever condemns him so long as he continues in unbelief, should his infidelity extend through millions of years, so long he will be in darkness, in fear, in torment.—Upon this Mr. J. rose to leave

me, saying, "We do not worship the same God, that is certain."—Probably we do not, Sir. But the God I worship is love, and loving unto every man: now if you worship a God that loves a few, and hates the rest, if you worship any God who is not the Saviour of all men, you do indeed worship a God to whom I do no homage.—So thus we parted, and have never since met.

Thus far Mr. L. and his friend J.

Mr. L. was on business of importance, and could not tarry. He is unquestionably a sincere and valuable convert to Christianity. He finally obtained a promise that I would visit him, and has returned home cheered by the idea. Instances like these are not common. Engaged in the pursuit of business, high in health, in the morning of life, and in the midst of prosperity, men seldom turn their attention to religion. Pity that this testimony is stamped by truth!

I had been in M. but one night, before I was urged to preach. I answered as usual, I know nothing about it, I have no objection; whenever I am desired, I shall speak. When shall it be? It is not for me to direct; when I hear the bell, I shall go to church: I am always ready. Here the matter rested, and I expected every moment I should hear the bell, so did a very great number of my friends, but we were disappointed.

You know what pains I have taken to persuade this people to repair their church; at length it is effectuated, and the consequence is, a few *high churchmen* will not consent to my coming into it. I was waited on by their warden, who thus addressed me: "I hope, Sir, you will excuse me, while, as a warden of the church, I inform you that you cannot be permitted to speak in that place any more; and, at the same time, I beg you will believe me, when I assure you, this resolution does not arise from any dislike of you, or your principles; and that if any clergyman in the State, not in connexion with us, were to propose preaching in our church, we should act precisely as we now do. Should you attempt to go in, it will be breaking our order, and acting quite contrary to the constitution of our church." Thus far the scrupulous warden. To which I replied:

I request you, Sir, to accept my thanks for your polite declaration respecting myself, and I pray you to credit me, when I assure you, I never made the smallest effort to enter any church as a preacher. It has ever been my rule, and I think I never shall deviate there-

from, freely to declare what I conceive to be the truth as it is in Jesus, *whenever* or *wherever* it shall please God to call me. If his providence opens a door, I always go in, asking no questions for conscience sake ; and if, on the other hand, the door is shut, it shall never be opened by any effort of mine. If, therefore, I should hear your bell ring, and see your door open, I shall assuredly enter your church : if I should not, I give you my word and honour I never will.

“ Well, Sir, the door will not be opened : it is quite unconstitutional to permit any one to speak there who is not in orders.”

Give me leave, Sir, just to observe, that being born and bred a churchman, I can assure you it is not unconstitutional to *speak in a church without orders*. It is practised even in the cathedral of London, and in almost every country church in England. The clerk reads the lessons, which is declaring the word of God.

Again, permit me, Sir, as a stranger, just to ask, whether it would not be proper, as there are so many of your church who are anxious to hear me in that house, that you should inquire, whether, as members of your church, and the most respectable members too, they have not as much right to judge of *right* and *wrong* as you have ? And if you, and your friends, should be offended at my going in, whether they may not be offended at my being kept out ?

“ Why, Sir, Mr. A. desired I would call on you, to request you would not attempt preaching in our church.”—You may rest assured, Sir, I shall never appear in your pulpit, unless invited thither, by Mr. A. and a large majority of your church.

In consequence of the step taken by the warden, Colonel W. and Captain G. waited on me before I left town, with a sheet of paper containing a petition, the purport of which was, to invite me into their pulpit, and I am told there are *nine* out of *ten* who will subscribe this petition. I expect to see the event on my return. I left M. in consequence of these proceedings, with more self-satisfaction than I expected I should possess, and on the road I had some conversation with my honest hearted, but very rough companion, on the subject of swearing, and the special impropriety of its obtaining a place among the habits of a Christian man, of a disciple of him who solemnly commanded, “let your *yea*, be *yea*, and your *nay*, *nay*, for whatsoever is more than this leadeth to evil.”

He apologized for others in order to palliate the matter for himself, but ultimately gave up his attempted defence, by confessing

the vice of swearing to be bad, in every view, and, he added a fervent wish, that he could be sufficiently on his guard to abstain upon all occasions from oaths, and from cursing.

We passed some time with Mr. A. the clergyman of whom you have thought so highly. He did not introduce religion until after we had dined, when, in a manner bordering upon the ludicrous he thus questioned :

Mr. A. How is Mr. N. Sir?

Murray. Well, I thank you, Sir.

Mr. A. I wonder if he has got through the prophecies yet? Of all the men I ever saw, this Mr. N. knows the most of the Bible, and discovers, in speaking of it, the greatest fertility of invention.

M. I never thought Mr. N. remarkable for invention, Sir. It is true he is well acquainted with the scriptures, but I do not call this invention.

Mr. A. But I do: for example. He was conversing in this house, and speaking of visiting the sins of the fathers on the children, unto the third and fourth generation. Heaven help us! he turned over from one place to another—mercy on me, I thought he never would have done; but I admired the *invention* of the man, in the way he made it out.

M. Perhaps, Sir, there was more of *industry* than *invention* in the *discoveries* he made. Suppose, Sir, I were in Mr. N.'s place, and took the Bible, determining to learn from the Bible what we were to understand by visiting the sins of the fathers unto the third and fourth generation. Now I should not imagine there was any great *invention* in finding out, that visiting sins from father to son, to the fourth generation, was putting a period to the visitation for sins, at the fourth generation.

It would then be very natural to inquire, *when* this transfer of guilt, and consequent punishment, had a period? By consulting the prophet Daniel I learn that when Messiah was cut off, he should *finish the transgression*, and make an end of sin. I should next inquire, *whose* sin and punishment were thus finished? and Isaiah would inform me, that when all we like sheep had gone astray, every one to his own way, the Lord laid on him, Jesus the Messiah, the iniquities of us all. The apostle Peter would confirm this testimony, for he saith, that he, Jesus, bare all our sins in his own body on the tree; while the apostle Paul would affirm, he had put them away by the sacrifice of himself. But still I could not possibly *invent* how all this was visiting the sins of the fathers upon the children

unto the *third* and *fourth* generation. In this dilemma I should search in the concordance for the word *generation*, and see if that word was any where applicable to Christ Jesus, in consequence of which research, I should find the psalmist in the 22d Psalm, and 30th verse, thus declaring :

“ A seed shall serve him, and it shall be accounted to the Lord for a *generation*.” I then naturally inquire who this *seed* is, that should, according to the psalmist, be accounted to the Lord for a generation ? and in looking over the word *seed*, I find it thus written : “ And *in thy seed* shall all the families of the earth be blessed.” The apostle to the Galatians assures me, this seed was Christ ; and listening to the testimony of my Redeemer, I hear him affirm, Luke xi. 51. when speaking of all the evil, “ From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, It shall be required of *this generation*.”

From thus searching the scriptures, I learn that Jesus is the *seed*, that this *seed* is *accounted* to the Lord for a *generation*, and that the sins of father and son, which the blood of bulls and of goats could not take away, had been transferred from one to the other, until the coming of Christ Jesus, and were then laid upon him, and being found upon him, were visited with that divine vengeance, which was denounced thereon ; and that after the sins of father and son were thus visited on this destined and comprehensive generation, and put away by the sacrifice of himself, he appeared the second time without sin unto salvation. But should I be solicitous to know, why the sins of the fathers, are said to be visited upon the children, unto the *fourth* generation ? I again take my Bible, where I discover, that a thousand years is in the sight of God but as one day, (second Epistle of Peter iii. 8.) “ But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” On referring to the Mosaic account of the Creation, it is decided, that as the *sun in the firmament* made its appearance on the *fourth day* of creation, so the sun of righteousness diffused its irradiating beams in the fourth thousand year of the world, that is, agreeably to the calculation of omnipotence, in the fourth day of the world ; thus, from various passages of holy writ, fairly compared, these blessed declarations are disencumbered of all obscurity, or ambiguity.

Yet, my dear Sir, in all this there is no *invention*, there is nothing more than a *discovery*.

Mr. A. Well, Sir, what you call a discovery I call an *invention*, that is all the difference.

M. But, Sir, *invention* attaches, *inseparably* attaches, the idea of some thing of *our own*, not the testimony of Jesus. But when he says, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me," should I after obeying his voice, and diligently searching, find what I sought, surely it cannot be called an invention ; but if he were not there, and we pretended to point him out, then indeed it might be termed an *invention*, as when leaving the true God, the people sought out to themselves many *inventions*. Suppose, Sir, on being told there was a pot of money hid in your field, I should search there very diligently, until I had found it, would it be quite right to say, I had *invented a pot of money* ? or a new coinage of money ? Certainly not, yet I should rejoice exceedingly, that I had made so very valuable a *discovery*.

Thus then I consider our friend, not as an *inventor* ; he has invented nothing, but he has found much, and he is very rich in the *discovery*.

Mr. A. Well, Sir, a *discovery* let it be ; but be it what it will, he has gone farther in that part of the Bible, called the Old Testament, than almost any man I know.

M. Yes, Sir, he is mighty in that part of the Bible, and it should always be remembered, that only the Old Testament was written, when our Saviour directed his disciples, saying, John v. 39. "Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me."

This ended the conversation.

Our landlord is a great talker, and in his own apprehension at least, a very wise and a very good man. He is full of the praises of his spiritual guide, who he pronounces the greatest man in the world ; for he has written a book upon infant baptism. The poor landlord is like a good parrot, he chatters of our *inability*, and of our wretchedness, if we *do not perform*, although we can do nothing without the assistance of God, but his assistance will never be wanting, though it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy ; thus he retails this Babel jargon, in and out, backward and forward. But for a long time he knew nothing of me, nor did I intend he should ; I had requested my

companion not to mention my name ; but as the landlord knew my companion, he said, " They tell me, Sir, you have got one Murray among you at —— who preaches a fine easy way of going to heaven." Yes, said I, for B. was dumb, yes, said I, such a man does occasionally preach in ——, and I think he does preach a very easy way of going to heaven. For he says, we shall obtain entrance into heaven, through the redemption which is in Christ Jesus, and not by works of righteousness as done by us.—" Well, to be sure, that is true, but I hear, that he preaches up that *all* shall be saved, and that there shall nobody be lost." Yes, he preaches up that Jesus is the Saviour of all men. " Well, that I say too." B. good honest soul, then observed ; that no man ought to judge before they hear. " Aye, very true, I do not pretend to judge the man, not I. It is true I have heard much of him, but that signifies nothing." I remarked there were very few able to form a right judgment when they did hear ; much less could they form a judgment without hearing. He said a great deal in his own way, which for want of his way I will not repeat ; until B. going to the window and not recollecting my caution, said, " I am afraid, Mr. Murray, we shall have no weather for travelling this day."

This was enough. The landlord started from his seat—" Gracious, pity me, is this the man himself?" B. was confounded, and I was seized with a violent fit of laughter—I find, B. there is no such thing as travelling with you incog.³ The landlord immediately commenced an attack, but I stopped him, by telling him I had letters to write.

A benevolent divine met me on my road to this place, and humanely urged me and my friend to take lodgings under his roof, notwithstanding, he added, I am not there, but you will find the same heart ; this was tantamount to assuring me it was a good heart. " My family," he continued, " is not in a very good state ; I have had much affliction. I have a son, a man grown, who is an idiot, a daughter very much afflicted, and my wife not well. However, you will find good beds for yourselves, and a very good pasture for your horses. I shall exceedingly regret it if you do not make my house your home. Had I known you were coming along, I should have put off my journey until I had seen you." Thus we parted mutually regretting our disappointed expectations : and after travelling over an extreme bad road, reached his habitation.

There was no detaining B. in the tavern, where we had taken refuge from the storm; and I confess I was the more resigned to leave it. the continuance of wet weather notwithstanding, on account of the growing curiosity of the people. The landlord having stumbled upon, in his own apprehension, an important discovery, and meeting with a repulse, went forth, and informed his neighbours, who he had at his house. One old disciple accompanied him home, and entering my apartment sat down, remaining silent for a few moments, eying me from head to foot; at last, without directing himself particularly to me, he said,

“Is there any necessity to be under concern and distress?”

I was just finishing my writing, and took no notice of the question, and my friend B. and the landlord, supposing it addressed to me, of course made no reply; so that we had for a considerable space a silent meeting, when the good man once more repeated, “I hope I give no offence?”—Having finished my letter I replied, Not to me, my friend.

“I asked if there were any necessity for being under distress or concern?”

Murray. Did you ask me, my friend?

“Yes, if you please.”

M. Then I will ask you, if you please, whether you have ever been under any concern and distress?

“Y-e-s, as much as any, I believe.”

M. Well, and did it do you any good?

“Yes, I am sure it did.”

M. Then, my friend, the question is answered, you see there was a necessity for it, as it was of so much advantage to you.

“Well, you have really brought me to answer my own question.”

M. I would always do so if I could, as I am persuaded people in general are fonder of their own ideas, than of any one’s else.

“I am a poor miserable creature, my heart is full of hypocrisy, I see nobody worse than myself.”

M. May be so, you ought to know best; I do not doubt you are quite as bad as you suppose.

“Do not you think a man may deceive himself, and think worse of himself than he really is?”

M. I think, Sir, men very rarely deceive themselves in this respect; they generally think more highly of themselves than they ought, and should you ever deceive yourself, I think it will be by undue exaltation.

But it would be tedious to detail the whole of this conversation. I shall only observe, and that for the sake of introducing my good friend B. that after the man had worked his way to the main point, universal salvation, and, with a very sagacious look, seemed to imagine himself more than a match for any body on that subject, although with the same breath he declared himself a friend to mankind, and that if *he had his will*, all mankind should be happy, he pronounced his opinion that not one in a thousand would ever see the face of God in heaven.—Upon which my good friend B. with the tear starting in his eye exclaimed, “O my God! can you possibly think God Almighty has not more compassion on the human race than you? You would save them if you could, and you think he *can*, and *will not*.”

The man was really confounded, and after a long pause made an observation upon the justice of God, and great *sins* and *sinners*, &c. &c.

I then took up the matter, and began to talk very seriously in the presence of this man and several others, upon the justice, the mercy, and the magnitude of the great salvation, the eyes of my honest friend B. glistening with pleasure all the time, nor do I know that the opportunity was wholly lost upon any of my hearers.

The family in this house are like the principal, the good divine, whom I met on the road. Their path through this world hath not been strewn with roses, yet is the lady, like her venerable husband, sweet tempered and tranquil. He who fixeth the bounds of our habitation, hath planted them here, when it should seem that their talents, and virtues merited a higher standing. They find it hard to live. The poor lady, speaking this morning of the difficulties they have to encounter, with her usual cheerfulness of countenance, not an unmeaning vacant cheerfulness such as we have witnessed, nor a frantic despairing kind of laugh,—no, it was a sentimental complacent smile or laugh, for it is both by turns, and it seemed to say, I have nothing; and yet I possess all things; in this prepossessing manner, I say, she poured into my listening ear what some would have entitled a tale of sorrow, but ever and anon, as she vindicated the ways of Providence, I thought of Shakespeare's Patience, stationed upon a monument, to smile at grief. She seemed as if fearful I should arraign the justice of heaven, or suspect her of complaining. In short, this poor, rich family, enjoy more than many of the sons of affluence.

My pilgrimage is really a fatiguing pilgrimage ; the toils of travelling are often burdensome to me. Well, I shall by and by finish my course, and, as I trust, with joy ; and I shall then lay hold of eternal life. I shall take up my residence where, although there shall be no more going out, we shall have a range sufficient to gratify the boundless wishes of the immortal spirit. And where the contemplation of the world's Saviour shall fill every faculty of my soul.

I preached morning and evening yesterday, and after church waited, by invitation, upon a Madam S. She is remarkable for her devotion to the established religion of her country, and yet was extremely desirous to hear me, and having thus done, she was quite as anxious I should hear her. This of course produced an invitation, and, as in duty bound, I did not hesitate in my obedience to her summons. She appeared perfectly unacquainted with the gospel plan, and like all of her class, who converse with me, seemed to conceive of me as totally ignorant of every argument made use of against the religion of my Redeemer. They are not aware of the advantages, which in this respect, are indubitably all my own. I have occupied the ground on which they stand, and by long and thorough investigation I am perfectly acquainted with every avenue, and the most remote recesses in which they are accustomed to take refuge.

Many a time have I trodden this crooked winding, and most uncertain path. Blessed be God, that I have escaped from a labyrinth which pointeth to destruction. Yes, in those very strong holds, which they suppose invulnerable, I myself have been attacked, and after disputing every inch of the ground, compelled to surrender.

I *know* therefore the whole extent of their power, and I *feel*, that armed with the sword of the spirit, and strong in the Lord, I cannot be overcome.

My opponents, on the contrary, march forward without the smallest knowledge of my mode of defence. They know not the strength of that rock upon which I stand, the impenetrable phalanx which a consistent range of scripture testimonies embodies for the believer of the doctrines of God our Saviour, by the aid of which he fearlessly encounters whatever forces can be raised against him ; and hence it is that the pæan of victory is ever upon his lips.

Madam S. brought forth every argument. She was even eloquent against the grace of our Lord Jesus Christ, and I endeavoured to answer her in the language of reason and revelation.

Her son, a fine young man, whose mind seems deeply impressed by the great truths of our religion, sat by her side, an attentive hearer. The tear of transport glistened in his eye, and from the abundance of his heart he frequently exclaimed, "Yes indeed, it is, it is true. I steadfastly believe it, and my soul rejoiceth in these divine manifestations."

His mother, I believe, was rather silenced than convinced.

What a strange variety in human nature ! Were I writing for the public, while making the tour of these rising States, and had skill to note the different shades of character which present, my volume might be rendered sufficiently entertaining.

Stopping, by invitation, at the house of a Dr. C. who is a neighbour, and a hearer of the Rev. Mr. Y. a writer as well as a preacher, I was informed by the good Doctor that Mr. Y. had enjoined it upon him, to give him the earliest notice of my arrival, as he was very solicitous to see and converse with me.

I cannot tarry one hour, Sir ; it will therefore be useless. Mr. Y. however had seen my carriage pass his door, and was in the house almost as soon as myself. Mr. Y. had been described to me, and the singularity of his appearance both for dress and address, announced the man. Rarely have I seen such a combination. Yet it became manifest, from one hour's conversation, that he is precisely as he is characterized, equal in his disposition, void of malice, rich in knowledge, possessing native talents, and free from bigotry.

I observed to the Doctor in presence of Mr. Y. that he, Mr. Y. reminded me of Mr. Delane's advice to his sons :

"Let men find in you more than they expect,
Rather than look for more than they can find ;
Satin with sackcloth lined, has no respect.
Sackcloth with satin, speaks the noble mind."

The countenance of Mr. Y. brightened upon this quotation, and could I have tarried, our conversation would no doubt have been ordered by candour. My departure however was a matter of necessity. But I did not take my leave without earnest solicitations both from the Doctor and his minister, that I would visit them, when

I should be at leisure to continue with them through many days. Our good B. is charmed with Mr. Y.

I have met my fellow men this day, in their house of worship, preaching to them by the pressing invitation of the principal characters in the town. You know Dr. F. of this place ; he visited me after church, and led me to speak until I was weary, and I am persuaded to no purpose. The enmity of the unbelieving heart against the truth, is indeed strong. I have no pleasure in contending with those who are under its dominion. He observed, at the close of our conversation, that he wished much to hear Mr. K. and myself converse upon these matters, as he did not conceive himself a match for me. I told him he should have that opportunity as soon as he found Mr. K. disposed to oppose the truths I had delivered in the presence of witnesses, I was always ready to attempt a defence of the truth as it is in Jesus. So away went the Doctor, determining to do all in his power to bring this champion to put me to silence. I hardly think he will gain his point.

Merciful God ! save me from old age. Yet not my will, but thine, O Lord, be done. I have passed the morning with an old friend, whose appearance originated such a depression of spirit as I have rarely experienced ; stretched on a bed, full of pain, and bloated by dropsy. It is not death from which my soul recoils. Death is to me no king of terrors, but my coward heart shrinks from these appendages of dissolution. This poor sufferer, aged seventy-seven, is not able to move in his bed ; how deeply am I affected by his situation ! yet, at least, the felicity of reflecting upon death with pleasure, is possessed by him, in no common sort ; and although he cannot himself attend a preached gospel, he is delighted to learn that many persons were at church.

While addressing me, as if forgetful of every complaint, his countenance brightening as he proceeded, he affectingly said, " I have to tell you, Sir, for your consolation, that your labours in this place have not been thrown away. A considerable number who steadfastly believe the doctrine of God our Saviour, are associated, who, as I trust, will do honour to their profession. For me, I shall shortly enter upon the bliss you so well know to describe. I have continued to live in the faithful expectation of this bliss, from the moment the sound of the gospel reached my ears. Is it wonderful that I

long to take possession of the mansion prepared for me?" Then, after a pause, "Mr. N. came last evening to visit me. He tells me Mr. W. has embraced a very different plan from yours, that he openly preaches a purgatory, and boldly affirms, that every one shall suffer, just as much as his transgression deserves. But these things cannot break my peace. I know in whom I have believed, and I shall appear before my God, in the robe of my Redeemer's righteousness."

Religious people are proceeding with a very high hand in this place. They have cut off and excommunicated several of their most respectable members, merely for confiding in the word which bringeth salvation. I have obtained a copy of what may be termed an ecclesiastical anathema. Blessed be God, it doth not possess the power of a popish edict. I transcribe it verbatim :

"The church of Christ in — to our brother A. B. Brother, after our labour of love with you, and our admonition sent you, and our wasting a long time to see, if possible, you may be reclaimed from error and delusion, and from final destruction, which we fear will be your unavoidable fate, without repentance ; instead of which, you appear unto us to be more hardened, and blinded in the mystery of iniquity, with all deceivableness, as the apostle expresses it. 'For this cause God shall send them strong delusions that they may believe a lie, that they all may be damned, who believe not the truth. Christ came into the world to bear witness unto the truth, which is, he that believeth shall be saved, and he that believeth not shall be damned. Ye shall seek me, and shall die in your sins, and whither I go, ye cannot come. Hath never forgiveness, but is in danger of eternal damnation. Them who are in their graves shall hear his voice, and come forth, they who have done evil unto the resurrection of damnation. These shall go away into everlasting punishment. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. These are words of truth, which our Lord hath borne witness unto, and hath added, because I tell you the truth ye believe me not. Heaven and earth shall pass away, but my word shall not pass away.' And yet you continue to be so daringly bold, in contradiction to our Lord's express words, to profess, to believe, and hope, that all mankind will be eternally saved, for which damnable heresy, as the apostle calls it, we are bound in duty and faithfulness unto God, and in love to our blessed Lord Jesus Christ, and for his

truth sake, openly and publicly to bear testimony against and explode all such abominable antichristian doctrine. Therefore,

“In the name of our Lord Jesus Christ, the great head of the church, by whose assistance and direction, that after the first and second admonition, we proceed to expulsion; we now reject you as a heretic, giving heed to a seducing spirit, and doctrines of Devils, and we cut you off from the privileges of this church. Knowing that it is a fearful thing to fall into the hands of the living God, who will judge every one according to his works.

“Signed in behalf of the Church, May 31st.

“The Lord Almighty have mercy upon you.”

At the same time this man, whose character is unexceptionable, and who is eminent for deeds of worth, was thus excommunicated; they also excluded from their communion, an individual, black with crimes, of a most atrocious dye, and coupled them together, that they might appear in the same point of view.

The Baptist church have also sent forth their fulminations. A man of irreproachable and altogether unblemished life and manners, and universally admired, is driven from their communion, in terms of the utmost reproach. Innocence and morality, piety the most unequivocal, these are no security; if they in reality believe that the Lamb of God hath taken away the sin of the world, if they believe this testimony in its fullest extent, they have no longer a seat at the table of the Lord! What astonishing inconsistencies do human arrangements frequently exhibit!!

But these ecclesiastical fulminators declare themselves terrified, by a full persuasion that this heresy will so far prevail, as to bring even the saints into subjection; and what alarms them exceedingly, is that the Presbyterian congregation are supposed to be leaning toward Universalism. Mr. L. has lately taken for his text, “Behold the Lamb of God that taketh away the sin of the world.” Mr. L. proved the doctrine contained in the text, in its fullest extent! Mr. H. also, a young clergyman, conversing with one of the deacons, respecting Mr. L. and his sermon, requested his opinion of it. The deacon replied, he could not prove it false, on the contrary it appeared, in every view, so truly consistent, that he could not for his soul refuse it credence. This gave Mr. H. courage, and he emphatically said, “Why, my good Sir, this doctrine is indeed the doctrine of revelation, and you may depend upon it, will spread over this whole continent. There is now a book written by a very

able hand, which at the conclusion of the war will be sent to England, where it will be printed and brought back to this country, most powerfully flashing conviction upon every mind, which shall attend to its contents.

This same gentleman, in company with others, visited P——, and not being clad in the ministerial garb, was not recognized as a clergyman; he stopped at a tavern, the master of which was my hearer and my friend, when the young gentleman and his host fell into conversation.

Minister. You have got a very pretty meeting-house in this town, landlord.

Landlord. Yes, Sir; when we built that house we did not expect it would be so little used.

Min. Have you no minister, then?

L. No, Sir.

Min. What denomination do you pass under?

L. It is called a Baptist meeting, Sir; but we, the people, are now called Murrayites, because the greatest part of us are very much attached to that gentleman as a preacher, and fully believe the doctrine he has preached in this place.

Min. When you say Murrayites, landlord, I presume you mean Christians; I dare say Mr. Murray would much rather hear you called by that name, than by any other.

L. O yes, Sir, no doubt, and we do indeed profess *ourselves* to be Christians, we see no salvation in any other name, save the name Christ Jesus; yet our enemies call us *Murrayites* out of *derision*. But we are not at all ashamed of this name. None of these things affect us.

Min. Well, I think you are to be commended for being honest.

L. Aye, Sir, I wish *every body* would be honest, and *speak* what *they think*, I imagine we should then have more preachers of the gospel than we have at present.

Min. Very likely, landlord.

This chance stroke, by no means aimed by the landlord, who was ignorant of the character of his guest, nevertheless put an end to the confab.

Preaching yesterday to a numerous congregation, I took for my subject the parable of the Tares of the field. This parable had

been recently made use of from the same pulpit, as a powerful engine to confirm unbelief and hardness of heart.

I observed, in the commencement of my discourse, that we were greatly favoured respecting the portion of sacred writ then under consideration. Some parts of the divine word seemed given as sealed testimonies, of which only he who could break the seals could determine the import. But our Saviour, having in this passage, in answer to the questioning disciples, himself given the explanation, the exposition was consequently as infallible as the text. Here, continued I, we are greatly indulged. Here we *believe God*, because we see for ourselves. Sometimes we are bound to believe God, although we may not so clearly understand.

A dweller in the town, I do not perfectly recollect his name, and if I did it would perhaps be as well to suppress it, who had seemed to hear with greedy attention, insomuch that he quitted his accustomed seat, and ascending the pulpit stairs, fixed his eyes full in my face; on my saying *sometimes* we are bound to believe God, stopped me, and vociferating like a madman, violently exclaimed, "What! what! do you not *believe God always*? So, Sir, you say we must believe God *sometimes*!" Thus he ran on, until one of the first characters in the town ordered him to hold his peace, when he went off, repeating, however, the same charge.

After his departure, addressing my audience in the fulness of my heart, I said: Permit me, my friends, on this occasion to make a small digression, which, considering my character, and circumstances, I humbly hope will be tolerated.

You have now an opportunity of forming some judgment of the nature of those reports that are in circulation, calculated to injure the reputation, both of the messenger and his message. You have seen a person intoxicated by liquor, or by the spirit of the adversary, attending for a little moment, and then catching part of a sentence, fly off, maliciously determined to publish it abroad.

Suppose you had not been present, and had met him on his departure from this place, he would have told you he had been to church, and had tarried as long as he was able; that he had heard me speak blasphemy, even to the telling my audience they were not *always to believe God*; that in some places they may confide; that sometimes they might believe the Deity; and he would confirm his testimony by an oath, adding that he was so provoked, he could not forbear speaking aloud in the midst of the congregation.

Thus he would go on, and prejudice would greedily receive his report. Ministers would publish it from their pulpits, and congregations would believe. Nay, it is probable this will be the case, until the slander is propagated through the country.

From this instance, however, you will observe how necessary it is to hear patiently to the end, before you make up a judgment. This circumstance induces me to repeat a little anecdote which occurred in the British House of Commons. A certain gentleman rose to say, "That the Ministry never proposed any thing in this house for the good of the nation,"—here he was interrupted, by a person calling him to order, and vociferating against him, for abusing the Ministry.

"Sir, I beg I may be allowed to finish the sentence I began. I said the Ministry never proposed any thing for the good of this country, (and I should have added, if I had been permitted) to which the members in opposition did not readily accede."

Thus from a variety of considerations, my hearers will acknowledge the absolute necessity of fixing their attention to every part of our discourse.—And I am persuaded they did so; nor could my friend S. forbear observing, that the adversary, in sending the interruption, had entirely defeated his own purpose.

Friend. And so you are really settled in ——?

Murray. Yes, Sir, I am really settled there.

F. Well, I never expected you would be settled any where.

M. Why so?

F. I thought as God had sent you *out* to preach the gospel to every creature, you never would have confined yourself to any particular part of mankind.

M. You see I have not; I should not have been here now if I had. But, my friend, you should remember that "God's works of Providence are his most holy, wise and powerful, preserving and governing all his creatures, and all their actions;" and that it is this all-wise God, who first fixeth the bounds of our habitation, and then renders the habitation *he* hath chosen *our* deliberate choice. For me, I am satisfied with the will of heaven. The people of whom you speak believe the gospel of God our Saviour. We have taken sweet counsel together. They listen to the truth as it is in Jesus, with avidity, with rapture. Should they ever give me reason, by their *non*-attendance, or any diminution of those testimonies of

attachment, I am in the habit of receiving from them, to suppose I am becoming burdensome, or even indifferent to them, I shall ask, and I doubt not they will generously grant me leave for departure.—I am interrupted.

I was engaged in writing before the sun rose this morning. This moment it makes its appearance in all its splendour, in all its beauty. Hail, thou blessed ruler of the day! Thou never yet madest us a visit, but thou wert welcome to my soul.

Thou best image of the world's great light! So may thy august Master one day shine forth, luminous and powerful, chasing by his refulgent beams the shades of mental darkness from the purchased world.

I preached twice yesterday, at different houses of worship. My congregations in this place are much larger than heretofore. No resistance is made to my entrance into any pulpit in this town. It is pleasant to observe the gradual decay of prejudice. Yet is this despot still strong in many bosoms. A clergyman in a neighbouring town has been, during my journey, indefatigable in his efforts to shut his doors against me. He devoted the labours of one Sabbath to the abuse of the messenger, and his message. "These vile heresies," said he, "were invented by two brothers in England, James and John Relly; the one a statesman and the other a lawyer. The lawyer commenced preaching, and has written a shocking book. I once saw one of those books which was the foundation of this damnable heresy, this doctrine of Universal Salvation. This Murray, as an instrument of the Devil, is endeavouring to spread it through this country. He is expected among us, and should he come, I now caution you, in the presence of God and his holy angels, not to countenance him by your presence, lest you be partakers of his sins."

Thus he proceeded with great devotion, warning the congregation, and concluded by requesting the church to tarry, after the congregation were dismissed, when he expostulated with them still more earnestly, supplicating them to enter into covenant, that I should not preach, at least in their church; and that they would petition their magistrates to prevent me from delivering my damnable heresies among them. Thus he went on. The court-house, however, was obtained for my reception, and it was thronged by the dwellers in the town, and individuals from many parts of the adja-

cent country. So little doth the wrath of man understand the human heart.

It is really astonishing. The gentleman at whose house I abide was totally ignorant of the gospel plan, until being ill used by some of the brethren of the church to which he belonged, he set about searching the scriptures for some passages with which to condemn them, and in thus seeking for their condemnation, his own stared him in the face. In real distress of mind, he pursued his search for something to justify and console himself, when, to his unspeakable joy, he found not only his own, but the salvation of his fellow men. How unsearchable are God's judgments, and his ways past finding out! From this period he has been an advocate for the truth as it is in Jesus. At first he was considered as a madman even by his own family. But God gave him much to say; his life was exemplary, and his testimony consistent and unvarying. Many, strong in opposition, listened from curiosity, and were convinced. The union made its appearance among them: great was the power of truth, and numbers have associated, setting their seals to that sacred word which testifieth of Jesus and the great redemption. Nothing could exceed the good gentleman's rapture at my appearance in his house: my visit was in consequence of his solicitation; but it had been so long delayed, that he had began to despair. "Is it possible," he exclaimed, "that I am so blessed? God be praised, God be praised. Since I first beheld my Saviour, my own and the world's Saviour, I have never experienced such heart-felt happiness."

Never did I listen to more delightful music than is produced by the choir in this town. There is not, I believe, any thing equal to it in this country; at least I have never heard music since I left London, that deserves a comparison with my musical friends in this town. The circular gallery presents, first, ten men who sing bass; secondly, ten who sing tenor; thirdly, fifteen young ladies, with three lads, who sing counter; fourthly, sixteen misses who sing treble. But what renders this music nearly divine, is its softness. The notes, mellow and blending, seem to mingle and soothe like the sweet sounds of the Æolian harp. The musicians in this place have attained a perfectly correct idea of music; and I prefer, greatly prefer listening to them, to any instrumental music I ever heard. Whence is it, that vocal musicians in general are so injudicious as to think *loud music good music*? Singers who perform

without violent exertion, might continue many hours in this delightful employment, without injury to their voices or lungs.

O, for that happy period, when the redeemed of the Lord shall form one grand choir, one universal band of music ! Then we shall not be *hearers* only, of what at best, in this *imperfect* state, must of necessity be *imperfect* ; but we shall ourselves become performers, hymning the praises of the Lamb slain from the foundation of the world, not only with spirit and understanding, but with all that glowing rapture, which holy gratitude and a never ending sense of the most important and enduring benefits can inspire.

Having a convenient opportunity, I shall make up this letter ; I thank you for your answer to my clerical querist. I am not absolutely determined to send your letter. I rather suspect the questions were mischievously, if not ludicrously proposed ; and if so, silence is as much as the inquirer ought to expect. Accept, however, my utmost gratitude. Farewell.



LETTER XV.

I HAVE so long delayed the narration of my visit to — that I am fearful it will be now but an imperfect attempt. It shall however be the best which my memory can render.

When the convention of preachers, called Universalists, assembled at —, application was made to the Selectmen of the town, for the use of their meeting-house, which was cheerfully and politely granted.

The officiating minister of that house, and the neighbouring clergy, collected for the purpose of devising means to prevent my delivering my message among them, or being heard, if I did.

One gentleman, as I am told, proposed that I should be interrupted in my discourse, while engaged in preaching, by some question which it was believed I should not be able to answer. But this was opposed, on the supposition that I should think myself entitled to ask questions in my turn ; and after much deliberation it was concluded, it would be best to let me proceed to a close, and then

to select the most able of their association, who should be prepared with a short discourse, pertinent to the occasion, and thus obtaining the last words, there would be more probability of producing, upon the minds of the people, a lasting impression.

Accordingly they made their election, agreeably to the above plan, which taking wind, the congregation was very large, and the important period being arrived, I ascended the desk. You will find my subject in St. Matthew's gospel, iii. 12 :

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner : but he will burn up the chaff with unquenchable fire."

I commenced, by observing, that as I was by the good providence of God, on this occasion, called upon to preach the gospel to husbandmen, I could not do better than to select my subject from objects which were daily passing under their observation. I persuaded myself, my hearers would find no difficulty in acknowledging the propriety of the mode of expression adopted in the passage I had read.

You will observe, my friends, said I, that our God, as a faithful Creator, is represented by the Baptist, as a husbandman collecting the fruits of his labour, upon the floor of his granary, that he may winnow and purify it. The husbandman soweth his wheat *free from chaff*, but when he reaps it, *every* grain is coated with a substance, which it seems to have received in its *contact* with the earth, and without this coat of chaff *no grain was ever yet found*.

But as the wheat, in order to its being rendered useful, must be brought into the same state, in which it was when committed to the earth ; that the husbandman may not lose his labour, he must *separate between the precious and the vile* ; therefore, the owner collects it in the chaff in which it grew, and placing it in his fan, waving it with his hand against the wind, while thus winnowing it, the chaff being light as vanity flies off and the wind blows it away, while the wheat, more weighty, rests on the floor of the granary.

The chaff, collected in a heap without the door, being altogether unprofitable, is burned up ; and the separation thus made, what was sowed, is thoroughly purged, and gathered home, as 'pure as when' it left the hand of the proprietor.

Thus the figure is strikingly grand. But, observe, the floor is thoroughly purged, not a single particle of chaff remains, and, as I said, it is clean as the labours of the husbandman can render it.

The grand object of the spirit of truth is to lead us into all truth, and following this divine guide, we will enquire,

First, What we are to understand by the wheat ? and,

Secondly, What by the chaff ?

1st. What by the wheat. The wheat is undoubtedly a figure of the human race, which, when first planted in the earth, we are assured was planted upright. The lip of truth pronounced the nature he had formed *very good*. But it continued not in honour. It soon acquired its coat of chaff, although made upright, in the image of its Creator. Our general mother was beguiled by the subtlety of the serpent. Adam, although he sinned, was not deceived, but designed as a figure of him who was to come, of him who styles himself the husband of the human nature, he put himself in her condition. "The woman that thou gavest to be with me, she gave to me, and I did eat." Thus was the coat of chaff acquired.

2dly. Of what is this chaff a figure, or what are we to understand thereby ? All those impurities which cleaveth to humanity, from which every individual must eventually be purged, whatever is extraneous, or was not a part of the nature, when it passed from the hands of its great Proprietor. The Almighty husbandman sowed it in honour, but in this crust of mortality it soon became enwrapped, and as long as the grain is growing, so long the chaff grows with it ; but, in the harvest, when the grain is gathered in, then will the separation be made, every particle of wheat thoroughly purged, for his fan is in his hand, and he will gather his wheat spotless, and unmingled with every thing that can injure, into his garner, while the chaff that once adhered thereto shall be consumed. Thus saith a Christian poet :

" On Grace's door this motto's graved,

" Let sin be damned, the sinner saved."

The destruction of the chaff is the salvation of the wheat. The wheat could never separate itself, having neither will nor power thus to do ; but the husbandman knew, before he committed it to the earth, what would be its condition, and his plans were laid according to his foreknowledge : so God, the great husbandman, knew, before he sowed his seed, what would be the issue, and his eternal purposes were, like his blessed self, firm and unchangeable. This omnipotent proprietor of the harvest determined he would appoint a day, in the which he would gather all things into one, and

then, and there, beholding his harvest complete, thoroughly purge his floor, and gather his wheat, thus purified, into his garner, and burn up the chaff with unquenchable fire.

How strong is the delusion of that man who supposes that by any exertion of his own, he can convert or transform *chaff* into *wheat* ! Let the attempt be made ; let philosophy tax its utmost powers ; let the chymist prepare his crucibles, bring every faculty of the soul, combine the efforts of every individual, from Adam to his youngest son, and examine the result. What is it, pray ? Why, definitions have been given, they have discriminated, in some instances, perhaps, accurately ; they have *composed* and *decomposed*, designed and separated, combined and disjoined ; but, tell me, if in any instance, they have absolutely and physically changed one substance into another ? if they have ever turned *chaff* into *wheat* ?

Again, let me entreat those, who believe the chaff emblematic of sinners, to investigate more closely. *See, every grain of wheat is encompassed with its chaff, and they grow together.* Thus the whole world layeth in wickedness. But in the commonly received view, every good man or saint should be wrapped about with a wicked man or sinner. Will the figure hold, thus distorted ? But the advocates for the final destruction of a large proportion of their species do not admit the ultimate felicity of more than one in ten of the human family ; I believe not so many : but it is my wish to keep within compass. Yet in this figure, there are as many coats of chaff as grains of wheat. Is it not then more rational, as well as scriptural, to suppose the wheat, *that seed which God hath sown*, sown in human earth, sown *originally* free from spot or blemish, but accumulating, as it grows, numerous impurities, from which, when separated, agreeably to the doctrine of the restitution of all things preached by all God's holy prophets, it shall be gathered into the garner of its God ?

Such, trust me, my hearers, is the consolatory truth, plainly taught by the teaching spirit of God. This holy spirit, which taketh of the things of Jesus, and sheweth them unto us, assures us upon the authority of the sacred Majesty of heaven, that when the Redeemer bowed the heavens, and descended to earth, he came to destroy not his *own works*, but the *works* of the *adversary*.

But the adversary is not the creator of either the bodies or souls of men ; these are not the works of the adversary ; these are the works of the Redeemer. What then are the works of the adversa-

ry? Lies, deceit, vanity, iniquities of every description ; in other words, *chaff*: these he hath sown in the human nature, and they grow with, and closely adhere to every soul of man. But God our Creator will separate those works of the adversary from his own works ; his fan is in his hand, and he will thoroughly purge his floor destroying whatever can offend, and gathering what he esteemeth right precious, into his garner. And, saith the spirit of truth, having purged our sins by himself, he sat down on the right hand of the Majesty on high, Hebrews i. 3. " Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Thus is Christ Jesus, indeed, and in truth, the Lamb of God that taketh away the sins of the world : and this ministry of reconciliation is committed unto all God's *sent* servants, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. 2d Corinthians, v. 18, 19 :

" And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

" To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation."

But if God did not impute the sins of the world unto the world, unto whom then did he impute them ? The prophet Isaiah furnishes an answer to this question, chap. liii. 6. " All we like sheep have gone astray ; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. " On whom, pray ? on Jesus the head of every man. Isaiah proceeds to the close of this chapter, to render this matter incontrovertible :

" He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth.

" He was taken from prison and from judgment : and who shall declare his generation ? For he was cut off out of the land of the living : for the transgressions of my people was he stricken.

" And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

" Yet it pleased the Lord to bruise him ; he hath put him to grief ; when thou shalt make his soul an offering for sin, he shall

see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand.

“ He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.

“ Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors, and he bare the sins of many, and made intercession for the transgressors.”

Thus, that mercy and truth might meet together, that death, which was the wages of sin, followed the transgression. Jesus, bearing all our sins in his own body on the tree, suffered for the *unjust* to bring us to God ; for he came not to destroy the law, but to fulfil the law, and it is therefore that a sinful world is saved, by the *justice* of a *just God*, and a Saviour ; and hence we are called upon to behold the Lamb of God that taketh away the sin of the world ; and it is therefore, we believe, that if the Lamb of God hath taken away the sin of the world, he hath also taken away the procuring cause of condemnation and misery.

It is the believing of this glorious, and most consolatory truth, which bestoweth peace, that peace, which the world can neither give, nor take away ; and it is this indubitable truth, which renders glory to God in the highest, and peace and good will to men.

It was in some such manner as this I pursued my subject, until suffering much from previous indisposition, and being very weary, I hastened to a close.

The gentleman who stately administered to the congregation then arose, and informed them, that a reverend gentleman then present had a short discourse to deliver, if they were willing to tarry, and hear it ; for, by the movements of the audience, it appeared they were designing to pass out of the church. I addressed them, however, earnestly requesting they would listen to the proposed discourse, regretting the severe indisposition which necessitated my departure, but congratulating *them* on the golden opportunity with which they were now furnished, of investigating whatever could be said, *for* and *against* the gospel of God our Saviour, of *comparing*, and of *judging*, for themselves ; and, I devoutly added, God Almighty give you understanding in all things.

The gentleman appointed to deliver the discourse, at this moment entered the pulpit, and seeing me ready to depart, kindly assisted me in putting on my coat, and I descended the stairs with a full determination to quit the church. But, a number of my friends gathered round me in the broad aisle, conjuring me to stay. I repeated my plea of indisposition. It seemed to those friends there was too much at hazard, to permit their acceptance of this plea—"Dear, dear, Sir, it will be thought, and said, that you quitted the church, in the dread of hearing something which would confound you, that you could not answer, and that consequently you dared not continue in the church."

This was probable ; I determined that no personal consideration, however great my indisposition, should influence me to depart, and I immediately took a seat in one of the pews, directly before the pulpit.

The reverend gentleman opened his book, and I listened attentively, while he sang at me and prayed at me, telling his Maker, in his prayer, many things of me, that the God whom he addressed knew were not true. After which he selected his text, from the first general Epistle of John, iv. 16: "And we have known, and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him."

He then began in the following manner :

"The impostor to whom you have been attending, would teach you to draw consolation from this consideration. But, I will undertake to prove, that the love of God is the sole cause of the eternal damnation of the greater part of human kind ; and thus it is: God knowing that his *little flock* cannot *be happy* any longer than *while they see the misery of the wicked*, the offended God must keep the offender in misery forever, that *they, his little flock*, may forever see from what they are saved. The destruction of hell would be the destruction of heaven."

This appeared to him a clear proposition, and thus he left it, and went on to notice some expressions which I had uttered during my attempt to investigate divine truth. I happened to quote the Apostle in the passage in which he asserts, *we love him*, because *he first loved us* ; and in his observation on this quotation, he challenged every one in that large congregation to produce a *single instance* of God's ever loving an individual, who did not *first* love him ! He remarked, with great zeal, on the horrid blasphemies he

had heard the deceiver, to whom they had been attending, utter ; he was indeed greatly shocked, so he supposed were all the reflecting part of the audience. You have been told, he continued, that Christ was *curs'd for sinners* ! Horrid ! horrid ! again he challenged any one, in that great assembly, to point out a *single instance* in the book of God, that could justify so horrid a blasphemy !

“ The deceiver to whom we have been attending, has said a great deal about the fulness and unbounded grace of the gospel, dwelling much upon the universality of gospel grace, repeating over and over again, that the command was to preach the gospel to every creature. Yes, so indeed it was ; but he should have remembered the conditions which accompanied this proclamation.

“ Suppose our Governor should publish, or should cause to be published, that all those who were concerned in what was called Shays' rebellion, should have a free pardon ; that is, if they were six feet high, had black hair, and Roman noses. Now this would be, in the first instance, to every creature ; but then there are certain annexed conditions to which it would be their interest and their duty to attend, and this deceived man, for I presume he was deceived himself, or he would not thus have sought to deceive others, has thought proper to pass over the conditions.

“ O, my friends, be not deceived ; depend upon it, no individual of the human race will ever gain pardon or future felicity, who hath not repentance and faith in this state. I think it my duty to tell you this, and you may rest assured of the truth thereof ; whatever this poor mistaken man may see fit to say to the contrary, you will find it so. I hope you will see and feel the necessity of this before it is too late.

“ Now is the accepted time, now is the day of salvation ; you may not have another. Awake then, thou that sleepest, arise from the dead, and God shall give you light. Is it possible that this man's conscience, if he have any, did not fly in his face ? But there will be a time, when he will find it was both his interest and his duty to tell the people God's truth, that they may not sleep the sleep of death.

“ I fear many poor souls in eternity will curse the day that ever they heard this man's voice, and like the rich man in hell-torments would wish to have one sent to their father's house, to try to prevent their brethren from coming to that place of torment. The company he keeps now, may laugh with him here, but they will

howl with him in hell. Be not deceived. God is not mocked ; assure yourselves he will not then be mocked ; and whatsoever a man soweth, that shall he also reap.

“This man tells you of the love of God ; but I say again, there is not in the whole Bible a single sentence which speaks of any individual that ever was loved of God, till he *first loved him*. He talks of God’s loving sinners ; so he does, when they break off their sins by righteousness, but until then *he hates them with a perfect hatred*. But you will say, or perhaps the preacher you have brought here may say, God will call them when, and where he pleases, and if at any time they will hear, and answer his call, he will receive them. But, oh ! my friends, I feel for you, every one of you, for you are tottering on the brink of eternity, of a never-ending eternity ! I am glad I have an opportunity of warning you, before it be too late ! and should I hereafter see you sent from the judgment seat with anguish and terror, I shall tell you of this, I shall feel pleased that I had this opportunity to warn you, and I shall then say to you, If you had heard and believed me, if you had paid no attention to what that man said, it would have been better for you.

“But it is now too late, the sentence is passed and execution is begun.”

Thus he proceeded, until the congregation seemed quite weary, and for myself you will not doubt I was in a state of perfect suffering.

It appeared to me, however, that the doctrine of that Master, whose ambassador I conceived myself to be, would suffer material injury, if I permitted these reproaches and misrepresentations to pass unnoticed. Instantly, therefore, upon the reverend gentleman’s closing his exhortation, I ascended, with some celerity, the pulpit stairs, and placing myself against the door, my efforts to detain the preacher were as great as those he made use of to pass out, and at length I compelled him to take a seat in the pulpit, when, turning to the congregation, I delivered myself to the following effect :

I felicitate you, my friends, upon the present occasion ; you are now favoured with an opportunity of hearing both sides of a question, the most important which any individual of the human family can possibly propose, and you have the invaluable privilege of judging for yourselves. This privilege is *indeed* a blessed privilege, and it should be estimated beyond all calculation. Voltaire,

although no friend to our holy religion, pronounced this country the best in the world : " For there," said he, " in America, a man is indulged with the enjoyment of his own sentiments : nay, if he pleases, he may avow his opinions, none daring to make him afraid." We are not now trembling in dread either of priestly craft or kingly power, we can set under our own vine and fig-tree, none making us afraid. Indeed, indeed, this consideration swells my heart with love and gratitude to that good and gracious God, whose strong arm is my protection.

When this gentleman sung at me, and prayed at me, my bosom glowed with rapture, from the consoling consideration, that all power was not delivered unto him. But, what am I considered in my single self? To me, as an individual, I am not solicitous to draw your attention ; 'tis to your redeeming God I supplicate you to look, and my astonishment is inexpressibly great, to hear a preacher of Christ Jesus, of him who died to save the people from their sins, positively assert, that *God never loved any sinner before the sinner first loved him*. Are there not many Christians in this congregation, who would gladly have accepted the challenge he so boldly gave, had they not been fearful of producing disorder? I sympathized with you at the moment, and I rejoice that we can now accept the challenge.

Yes, indeed, we can do more ; we can produce not only a *single* instance, but a *plurality of instances*, to prove the love of the Creator *prior* to that of the creature. The Apostle affirms, "*we love him, because he first loved us.*" *We* and *us*, signify more than *one* ; he does not say, *I love him, because he first loved me* ; neither doth he say, *God loved us, because we first loved him*.

If this reverend gentleman can prove that *he first loved God*, he will be entitled to the thanks of his Creator, for, saith the great Master, "if ye love them that love you, what thanks have you? Thus, I repeat, if he can make it appear to our God, that he *first* loved him, He, from whose judgment there is no appeal, will acknowledge him entitled to thanks. For my own part, assured as I am that I cannot be beforehand with my Creator in this respect, I am not entitled to his thanks ; but being assured that he loved me before the foundation of the world, and that not in *word* only, he has my soul's unfeigned thanks, and I anticipate with holy rapture the felicity of that eternity, which I shall spend in praise and thanksgiving. Herein is the love of God, not that we loved

him, but that he loved us, and gave himself for us. And again, first general Epistle of John, iv. 10 : “ Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” Paul seems decided in his opinion, Romans v. 7, 8, he says, “ For scarcely for a righteous man will one die : yet peradventure, for a good man, some would even dare to die.

“ But God commendeth his love toward us, in that, while we were yet sinners Christ died for us.” O, how infinite is the love of God !

“ O Love divine ! O Love beyond degree !
The *offended* dies, to set the *offenders* free !”

Yes, indeed, and in truth, as the husbandman loves his harvest so well as to purify it, and gather it into his granary, and that for his own sake : so, be it known to all whom it may concern, that not for your sakes do I do this, saith the Lord, but for mine own name sake, nor will I give my glory to another.

There is more in the *name of God* than imagination, in its utmost latitude, can conjecture. It is a name that contains salvation. God will do much for the honour of his name. I have this day been accused of blasphemy, merely for quoting a text of scripture. But, when my accuser assays to prove the eternity of hell-torments, from the consideration that those torments not only enhance, but constitute the joys of the blessed, I must be excused if I appeal to benevolence, to reason, to the heart of the genuine Christian, for a decision on the question to which of us the charge of blasphemy righteously belongs.

Suppose the family of some father to consist of six children ; and suppose this father possessed the power to render them all lovely, amiable, good, and happy ; yet, notwithstanding this his *acknowledged power*, he not only allows in two of those children, a most malignant disposition, but he absolutely cultivates and cherishes it ; and as he is sensible that the torture of their brethren, constitutes their greatest happiness, he indulges them by perpetually holding the whip in his hand, with which he constantly lashes the other four in a most unrelenting, barbarous manner ; avowing his design to repeat his strokes, as long as he shall possess the power to afflict children, who derive their existence from him, after the same manner of their two malicious brethren !—would you not be ready to say, this same father would be more rationally employed in whipping the two, whose inclinations were so strangely depraved,

into a better temper of mind ? But, I feel pleasure in the assurance, that the children of God, even in this imperfect state, are more benign in their dispositions. I have not the vanity to suppose the gentleman to whom we have been attending has a very great affection for your humble servant, and yet I do not believe it would add greatly to his happiness even in this present state, to see me tost by fiends, or struggling in a sea of liquid fire during the space of a single year.

But, if it be true, as our reverend preacher asserts, that the *destruction of hell would be the destruction of heaven ! his heaven, poor gentleman*, is based on a very precarious foundation, for the God of truth hath declared in the prophecy of Isaiah, Death shall be swallowed up of victory. O, Death, saith the Lord, I will be thy plague ! O Grave, or Hell, I will be thy destruction ! Where, permit me to ask, is the perpetuity of this gentleman's heaven, and the heaven of the rest of the little flock, when, as in Revelations, xx. 14, "Death and hell shall be cast into the lake of fire ?" If what he who sat on the throne said, be true, viz. "there shall be no more pain ;" then, it seems, there can be no more pleasure, for our preacher and the little flock with which he may be connected.

But, blessed be God, this consideration will not then, even to the little flock, be productive of pain ; for there shall be no more pain. Misery and destruction will not then be in their paths, they will then know the way of peace, they will then see in *reality* what John saw in vision : "Every creature in heaven, on earth, and under the earth, and in the sea, yea, all of them, saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and to the Lamb, for ever and ever."

Surely it will be acknowledged, that more credence is due to him who sat on the throne, than to the testimony of any subordinate being.

Permit me again to ask, why is our preacher so greatly shocked by passages of scripture ? and why am I made a blasphemer, for quoting the sayings which are to be found in the word of our God ? I have, I repeat, said no more than what the Apostles have said before me ; I have not only given their ideas, but their language. Little did our Apostle conceive, that in after times there should arise a sect of Christians who should style him a holy Apostle, and after that pronounce what *he* declared to the people unto whom *he* preached, to be blasphemy ! I really felt for a clergyman so little

acquainted with holy writ, as to be able to challenge an assembly of *Christians* to produce a *single instance* from the book of God, in which Christ Jesus was said to be *cursed for sinners* ! Who could accuse his fellow mortal of blasphemy, of horrid blasphemy, for thus asserting ?

An honest disciple of our common Lord rose at the moment, to set the preacher right, but, to prevent confusion, I prevailed upon him to relinquish his purpose.

Yet, we will now take leave to set him right, that if he should in future undertake to become a champion in behalf of unbelievers, he may, previous thereto, carefully examine Paul's Epistle to the Galatians, where, in chap. iii. 13, he will find the blasphemous declaration, which sounded so horrid in his ears. He will hear the Apostle declaring the same blasphemy. Thus it is worded :

“Christ hath redeemed us from the curse of the law, being made *a curse for us* : for it is written, Cursed is every one that hangeth on on a tree.”

But, this gentleman seems to speak as if admitting the fulness, and freeness of the salvation preached, but pronounces us very erroneous in not recurring to the *conditions* ! ! *Freeness* and *fulness*, and yet *clogged with conditions* ! ! May not this be considered as a solecism in speech ? It is true that peace into which every individual of the human family shall ultimately enter, consequent upon the perfect righteousness, finished, atonement, and complete redemption, exemplified, wrought out, and rendered in, by the head of every man, depends *upon a condition*. We must become believers, before we can enter into rest ; until this period we are condemned or damned ; the law condemns us, our own sense of right and wrong, or in other words, our own conscience condemns us ; from all which we are saved by believing : but as every believer was once an unbeliever, so every unbeliever will finally enter into the knowledge of that truth which bringeth salvation.

The good and sensible chief magistrate, who filled the governmental chair in this state, at the period adverted to, would have disdained a proclamation of the description to which we have attended. He well knew that no man by taking thought could add one cubit to his stature ; he was aware that no man, by any exertion he could make, was capable of changing the colour of a single hair, and he strikingly evinced his philanthropy by his reply to the military, who solicited for some pieces of artillery, to take with

them to the scene of action—"I will grant them," said he, "but on one condition, that they shall not be used for the destruction of our fellow-men." No, certainly, the then Governor would not have issued a proclamation which should have demanded impossibilities, which should have required men to have transformed themselves from black to white, or white to black, to add an inch to their height, or to change the contour of their features; and yet, a man can as easily make himself six feet high, turn his light or auburn hair to black, and new cast his nose in the Roman mould, as he can perform the conditions upon which salvation *in his own* right depends. Nor is this an irrational assertion; for surely we can more easily change the body, which is momentarily subjected to our observation, than the soul, which eludes our most diligent research. Indeed, we are assured by our most orthodox divines, that it is not in man to *will*, nor to *do*; nay, could we both will and do, what would it avail, when after all, we are taught to say we are *unprofitable* servants?

But, blessed be God, there never was any such condition annexed to the gospel declaration; we are not authorized, while preaching the gospel, to propose *terms* to *helpless man*. The gospel is a proclamation of glad tidings, of good things to every sinner. If the sinner *believes*, his felicity is unspeakable; if he does not, he remains in darkness, condemnation, damnation; but the truth of God remains a truth, whether he believes it or not. It does not depend upon his belief, it is firm, and unchangeable as its omnipotent Author: and, as we have repeatedly said, a period shall arrive, when every individual taught of God shall of necessity believe. Did our ultimate felicity depend upon ourselves, we should indeed be wretched. Divines of the last century positively asserted, that if a single good thought could purchase heaven, that single good thought we could not command. When people talk of *conditions*, *gospel conditions*, I conceive they need the teachings of that spirit, which taketh of the things of Jesus and sheweth them unto the soul.

I regret the necessity there seems to be of trespassing upon the patience of this very respectable audience; yet, circumstanced as I am, can I hear myself thus publicly denounced, without at least attempting an answer? I am styled an impostor, a deceiver; I have been assigned a place in the infernal regions, and my howlings in that abode of wretchedness has been anticipated: yet, this were a trifle, if the testimony of the world's Saviour were not traduced.

Yes, my own feelings assure me, the audience must be weary, but I trust they will not regret the forbearance they have exercised ; an opportunity of this description may never again be theirs. Suffer me, therefore, although our allotted time be elapsed, to solicit indulgence, while I address a few words to the reverend gentleman on whom we have had the honour to attend.

I would recommend it to you, my good Sir, to remember, that *abuse* is not *argument*. It would be well to gain a competent knowledge, at least of the *letter* of divine revelation, before you undertake a public investigation of its testimonies. Would time and ability permit, we would expatiate upon the God-dishonouring observations, which have fell from your lips ; but we leave you to him, who can purge the visual ray. You are a part of the great harvest, and when he thoroughly purges his floor, you will be gathered into his garner ; mean time, we supplicate, that you may see in this your day, the things which belong to your peace—Yet, although you should not be so blessed, still, as there *are things which make for your peace* when every thing which is hidden shall be revealed, your day of darkness will be closed, and we shall then rejoice together ; and, in the mean time, I commend you to the good shepherd of Israel, who will *seek*, and will assuredly gather in those lost sheep of which he came in search.

For you, my friends, who have the teaching of the divine spirit, you need not that any man should say unto you, Know the Lord ; for, already taught by the Father of your spirit, your eyes have seen the great salvation. This aspiration will still be found upon your lips : let our God be true, and let every man whose testimony is contrary to his word be accounted a liar. You will always remember the goodness of your God ; you will remember it with pious gratitude. He, the great Father of your spirit, hath given you his word, and a heart to understand it, and with this you are contented. It is impossible you should be unmindful of his loving kindness. You will hold fast the form of sound words ; they will be as the crown of your rejoicing. O ! let no man take away your crown ; beware, I entreat you, of vain imaginations—of substituting for the righteousness which is of God, your own *imperfect attempts* ; seek not to encompass yourselves about with the sparks of your own kindling. Isaiah, in the 11th verse of his 50th chapter, describes the fate of those who thus occupy themselves :

“Behold, all ye that kindle a fire, that compass yourselves with sparks : walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow.”

Follow, I entreat you, the voice of the prophet, in the 10th verse of this same chapter.

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.”

Precious, precious council. Yes, indeed, the name of the Lord is a strong tower, the righteous flee unto it, and are in safety. Thy precepts, O my God, said the royal prophet, are a light unto my feet—Let us carefully avoid every person or thing, that would rob us of a guide so precious ; and, I conjure you to labour diligently, to make your light so shine before men, that they, seeing your good deeds, may glorify your Father who is in heaven. Yes, there is such a thing as adding to your faith *virtue*, and *adorning the doctrine of your Saviour*. But, let me not thus indulge myself at your expense—I commend you to the good keeping of the keeper of Israel.

May the grace of our Lord Jesus Christ be with you all—Amen, and Amen.

The reverend gentleman, as the congregation were quitting the church, attempted to speak ; but no one, I believe, could understand him.

I really felt compassion for him ; I have no doubt he was as sincere as was Saul of Tarsus, and I hope he will one day be as warm an advocate for the truth he was then so bitter against, as was Paul after his journey from Jerusalem to Damascus, whither he went to bring bound to Jerusalem all who called upon the name of Jesus.

It was, my friend, necessary upon the foregoing occasion, to insist much upon the finished salvation wrought out by our Redeemer ; all knowledge of the character of Jesus Christ, seemed to be lost among the greater part of the people. Other foundation can no man lay than that which is laid, which is Christ Jesus. But if gold and silver can be built thereon, I am well pleased. I would have every man, every woman’s conversation to be such, as might vouch for them, they had been with Jesus. All these ornaments are delightful in their proper places ; but let them be considered only as *ornaments* ; let them not *disfigure* the Redeemer ; let not the

members be considered instead of the head. I would raise a hue and cry, after every thought, word, or deed, that should rob my Saviour of his well-earned honour, and I am jealous of every effort, which would lift the crown from the head of my Redeemer.

Yes, it is a fact, that while listening to the denunciations of this zealous, and uncandid man, while placed by him in the regions of darkness, my glowing bosom exulted in the assurance, and I rejoiced exceedingly in the reflection, that all judgment was not committed to man, that God was not man, that he is the same yesterday, to day, and forever. Well is it for the erring sons of mortality, that it is so, for it is therefore that the sons of Jacob, it is therefore that the children of men are not consumed.

Believe me, it was with a degree of secret transport, that I replied to my opponent on that day, of which you have so frequently solicited an account, and the joy of my soul was derived from an assurance, that he would one day *know, as he was known*. I felt, I assure you, more commiseration than resentment, while under the lash of his tongue, and I trust, if this child of God is still continued in this land of the dying, in this land of darkness, and should ever cast his eye on these pages, he will yield me credence while I say, that I most sincerely wish him the highest possible felicity. May the veil be withdrawn from his heart, and may he acknowledge the glory which is due to the Most High, in consequence of the peace and good will he hath given to the children of men.

What strange, what inconsistent beings are God's offspring, in their present bewildered state. But they shall not continue thus. The chaff will be removed from the harvest of the Lord, before it will be gathered into his garner.

Blessed forever be God, our Saviour, for this most holy truth.

I hope, my friend, I have answered your expectations : after the lapse of years, memory may not have been faithful to its office ; but of this I am certain, the doctrinal points are correct, the leading propositions the same. If there be variations, they must be only in the arrangement or the language.

May you be with every blessing blest.—Farewell.

LETTER XVI.

MY FRIEND,

I PROCEED to give you a detail of my conference with a very respectable clergyman. Connecticut is celebrated for hospitality, candour, and liberality; and yet, perhaps, this state does not contain a gentleman more humanely benevolent, more mild, and less bigoted than Mr. H. of —.

I was on my way from Philadelphia to Boston; notice was given by my friends as I passed, and a gentleman who had rendered himself respectable as a general officer in the revolutionary army, who was conversant with me while I officiated as chaplain to the Rhode-Island brigade, and who had become venerable not only in virtue, but in years, accompanied by others of his friends, met me on my way, requesting that I would abide with them for a few days. I was lodged with the veteran soldier, and not only the *duties*, but the *utmost kindness* of hospitality was in full exercise toward me.

I was earnestly solicited to preach; and although circumscribed for time, yet both gratitude to them, and duty to my great Master, irresistibly urged my compliance, and I consented on condition that we might be accommodated with a suitable place, without giving offence to any one. The meeting-house was proposed. I started, taking it for granted, that it could not be obtained with the consent of the gentleman, who stately preached there; and being, as you know, weary of contending either with ministers or people, I said, I will not give pain to your pastor. I know that the world never produced a more respectable circle of clergymen, according to their number, than is to be found in Connecticut; they are eminent for liberality: but I have never visited this place before, and there are occasions and circumstances, which may render it inconvenient, if not improper, to open a pulpit to a stranger.

I was, however, silenced by an assurance that their minister was the kindest, and most liberal of men; that they were positive he would not urge a single objection, and an immediate application to him was proposed, which being agreed to, several gentle-

men repaired without delay to the dwelling of the good and venerable divine, and speedily returned with an answer of peace.

"I consent cheerfully," said he—"order the bell to be rung immediately, that the people may have notice; I will call on Mr. Murray directly; he is entitled to my respect." Accordingly Mr. H. was with me almost immediately after the return of our committee; his countenance was benign, and his deportment gentlemanly; he extended his hand as if in amity, assured me my coming had given him pleasure; that he felicitated himself on the prospect of hearing me preach: that report had rendered him familiar with my name and testimony, and that he had long been anxiously solicitous to hear, and judge for himself.

After passing some time in friendly converse, I observed that the hour was passed, on which the bell was to have rung. "No, Sir," returned Mr. H. "I have given the sexton orders, he will be punctual, and I intend myself the pleasure of accompanying you to church." Accordingly upon the ringing of the bell we sat forward together! at the door of the church we were met by a gentleman, who put into my hand a paper, containing a request that I would take for my subject the *rich man and the beggar*. I took it with me into the pulpit, and there gave it to Mr. H. who accompanied me thither, informing him if he wished me to select any other text, I would be guided by his preference. "No, Sir, I had rather hear you upon that passage, than any other." And I proceeded with great freedom to deliver my sentiments upon the subject selected for me, in its connexion. Upon the close of our sermon, Mr. H. informed me in a whisper, that a lecture preparatory to the communion, had been published for the ensuing evening. "Pray, Sir, give me leave to tell the people, that you will tarry and preach for us on that evening." Conduct so new, both gratified and astonished me, and my feelings upon the occasion impelled a compliance with his wishes. My engagements were postponed, and the lecture was published.

On the second evening our congregation was enlarged, it was respectable and attentive, and their worthy pastor discharged to me, in every view, the whole duty of a Christian, combined with that genuine politeness, which distinguishes and is so truly ornamental to the gentleman. Passing from church, Mr. H. regretted the necessity I was under for so speedy a departure, and earnestly requested me before I left town, to grant him one half hour

at least, private conversation. I confess I was alarmed at the word *private*, having suffered so greatly from *private interviews* with religious professors ; yet, on recurrence to his conduct toward me, I accused myself of injustice, and the conscious hue of self-reproach tinged my cheek.

I shall leave town on the ensuing day, Sir, but my morning shall be devoted to you.

“ Thank you, Sir ; I shall expect you with eagerness.”

The morning came, and I repaired to the mansion of this reverend gentleman. I found him seated in his hall, with his Bible in his hand.

Mr. H. I rejoice to see you, Sir ; I hope you have good health and spirits this morning.

Murray. Thank you, Sir, tolerable ; you look well, and I am happy to see you thus employed.

Mr. H. I have earnestly desired this interview, Sir, and my object is truth. I believe there is no person in the world, more earnestly desires the welfare of his species than myself : nor do I think there is an individual in existence, who would be more happy to find your doctrine scripturally true. But, at present there are a number of scriptures, which appear to me point blank against it.

M. But, Sir, should we not receive one part of scripture as the word of God, as much as another ? and if those testimonies which we denominate sacred, are indeed the word of God, must they not be consistent ?

Mr. H. Undoubtedly they must, and undoubtedly they are ; and yet, do they not *appear* contradictory ?

M. Not to me, Sir ; if they did, I would reject the Bible altogether.

Mr. H. If you will permit me, I will just turn your attention to a few passages.

M. Certainly, Sir, they shall have my most serious attention.

Mr. H. Well, Sir, what are we to understand by the tares and the wheat ? and the chaff and the wheat ?

M. Pray, Sir, let us attend to one scripture at a time, that we may the better understand them ; for I, my dear Sir, am as much interested in these scriptures as you are, and were I to find a single passage directly opposed to me, it would render me extremely unhappy. Yet, it would not be consistent with the character of

those who profess to *search* the scriptures, to pass over any of the words of our God, without diligent investigation. The parables no doubt contain much matter, and matter of infinite importance. The disciples, when they found their Master speaking to the multitude in an unknown tongue, anxiously enquired the reason: Why speakest thou to the people in parables? and I have thought their astonishment must have been very great, when he replied: "That they should not understand, lest they should be converted and healed." This answer, I say, must have appeared exceedingly strange to those, who supposed the sole purpose of his preaching was to give information. To you, said the blessed Saviour, it is given to know the mysteries of the kingdom of God, but to others I speak in parables that they *may not know*.

Had the Jews known what those parables contained, where would have been found a hand so wicked as to crucify the Son of God? how would the scriptures have been fulfilled, and how could he have made an end of sin? how could he have atoned or expiated? but this, perhaps, is unnecessarily wandering from our purpose. Of the propriety of those arrangements, which are under the direction of infinite wisdom, there can be no doubt.

I will tell you, my dear Sir, how I used to conceive of the parable of the wheat and the tares. The tares I supposed emblematic of the sinners among mankind, and the wheat I regarded as figures of the righteous. Yet, there were times when I could not avoid thinking, although fearful to indulge my reflections. At length I was favoured with an explanation of this parable, by the greatest and best preacher I ever heard. This preacher, my dear Sir, assured me, that the tares and the wheat, although they grew together, had not the same origin, did not proceed from the same Father, and were not sown by the same seedsman; but, when the blade sprung up the tares also became visible, and the angels of God who sang together on the morning of creation, when their Creator pronounced the work of his hands very good, on observing these tares, and the grain producing such fruit as envy, hatred, malice, and finally murder, these angels, or servants of the household, said, Sir, didst thou not sow good seed? whence then hath it these tares? Observe, and weigh well the reply of the Master, *An enemy hath done this*. Can we forbear taking this with us to the garden of Eden, and reflecting upon what was done there, and upon subsequent events?

The angels knew that there was no enemy but the fallen spirits, and fearful that they would injure and overcome the human nature, asked leave to undo what the enemy had done. "Wilt thou then, that we go and gather them up?" I have often thought that this was one of the occasions, upon which Jehovah might justly charge his angels with folly; for if our God would have permitted them to gather up what this enemy had sowed, could he not as easily have prevented the adversary from sowing the tares? but, said he, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them."

When, I say, turning aside from the inventions of my own mind and the traditions of men, I accompany the disciples to him, who is the august fountain of all wisdom, and say, Declare unto me, O my God, the parable of the tares of the field, I listen to this divine preacher, and I hear him speak as never man spake. He that soweth the good seed, is the son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.

As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all *things* that offend, and *them* which do iniquity. "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Then shall the righteous shine forth as the sun in the kingdom of their Father.

Who hath ears to hear, let him hear.

Thus, blessed be God, we are presented by our omnipotent Redeemer, with an explanation as infallible as our text; and our explanation is like its great origin, truly divine.

We can be at no loss to designate the Son of man; he is the only wise God our Saviour. I am God the Saviour, said he, Isaiah xlv. 21, "And there is no God else beside me; a just God, and a Saviour, there is none beside me." "By him, and for him all things were made," Hebrew i. 2. And the spirit of God informs us, John, i. 3, "All things were made by him, and without him was not any thing made that was made." And a cloud of witnesses

might be cited to prove that all the seed which the immaculate Being soweth is *good, very good*. There is no one who acknowledgeth the existence of a God, and believes him the Creator of man, who will deny, that when God made man, he made him upright. The Heathens by the light of Nature, affirmed, that evil could not proceed from God. Evil, say they, is only *suffered*, not *decreed*. The field is the world, the good seed are the children of the kingdom. If we are solicitous to obtain an accurate idea of this kingdom, we have only to look into the prophecy of Daniel, iv. 14 : " And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

But the tares are the children of the wicked one. What is this? Did the adversary ever produce either the soul or body of a single individual among the family of man? Assuredly not. Could angels propagate, they would produce angels. Every tree produceth fruit after its kind. This wicked one produceth wickedness. Hence he is said to be a liar from the beginning, and the father of lies. He could sow none but his own seed, that is wickedness. This is the enemy who sowed the seed, the *bad* seed. Thus, it is the good and the bad, like light and shade in a well wrought picture, are contrasted through the whole of divine revelation. But the seed sown by the adversary will continue only until the harvest; that is the end of the world, and at that period when the visible heavens shall be thrown back as a scroll, and the elements shall melt with fervent heat, will be displayed that other, that better world, into which all the seed sown by the Son of man, the Son of God, shall be gathered; and all the seed sown by the son of Perdition, shall be shut out.

Thus, those angels of God, who at the birth of time united to hymn the praises of the Most High, when they beheld his finished work, and who saw with astonishment the fruit produced by what they deemed so perfect, will not only be permitted, but will be *sent* forth to gather out of their Creator's kingdom, every thing which originates from the wicked one; with the enemy who sowed these tares, with the fiends who still propagate iniquity, and to send them into that fire, which, from before the foundation of the world, was prepared for the devil and his angels.

Then will loud acclamations through all heaven resound, and every creature in heaven, and who dwell on earth, shall unite to celebrate the *harvest home*. When the husbandman hath returned, when he hath brought his sheaves with him, when his angels have gathered out of his kingdom whatsoever can injure or deform, then will the felicity of the subjects of this kingdom be complete.

David in the twenty-second Psalm, and Daniel in the seventh chapter of his prophecy, inform us, that this kingdom consists of all nations, and kindreds, and people, and tongues : and although there are many things which at present offend in this kingdom, for offences will come, but woe unto *him* by whom they come ; yet, when every thing which gives offence to God or his kingdom, shall be gathered out of it, and *them which do iniquity*, when the tares sowed and the *doer* of the deed is consigned to outer darkness, where is wailing and gnashing of teeth, every offence with its consequence shall cease. Is there, who, while investigating this passage, can forbear a recurrence to the garden of Eden ? who doth not seem to hear their God and Father addressing the author of every evil—Because thou hast done this thou art cursed ! We do not, my dear Sir, learn that any curse was pronounced upon Adam, or his companion ; the labour with which he was threatened was not a curse ; the bread of the labourer is sweet : but again, and again, we say, that we anticipate a day, when the separation completely made, the righteous shall shine forth as the sun in the kingdom of their Father, and, give me leave to say, that until that period there will be found no righteous man, except the man Christ Jesus ; there are none righteous, no, not one. The sower continues to sow his seed, and the tares are multiplied, they will grow together until the harvest, when the prophecy of Isaiah, in the 18th, 19th, 20th, 21st verses of his 60th chapter, will be completely fulfilled :

“ Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise.”

“ The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory.

“ Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

“Thy people also shall be all righteous : they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.”

Thus, my good Sir, you see the destruction of the seed sowed by the destroyer, is the salvation of the seed sowed by the Saviour ; and were I to be called upon in the face of the assembled world, to defend what you are pleased to call *my testimony*, to prove it true from the revelation of my God, and had I a voice loud as the trumpet of that angel who is destined to declare that time shall be no more, I know of no scriptures I would more cheerfully select, than those you have mentioned. As to the chaff and the wheat, I am astonished I could ever think the souls of men were intended by the chaff ! Do but observe, *every grain of wheat is encumbered by a coat of chaff*, and if *every grain of wheat* be thus coated, then *surely* the spirits of those you call righteous, as well as those you call wicked, are found enrobed in chaff.

But to me it appears as clear as the light in the heavens, that the wheat, and the chaff, are figures of the *children of men, and their iniquities*. You know, my dear Sir, no husbandman ever sows chaff, or if he did he would not expect it would grow and produce grain. But no husbandman ever reaped wheat without chaff.

Thus, God made man upright ; yet how soon are the children of men found seeking after vanity, every grain acquiring its coat of chaff ! but as the husbandman would lose his labour, did he not render his wheat clean into his garner ? so would the harvest of our God be lost, were it not separated from the destructive evils which cleave unto it, even as closely as the chaff adheres to the wheat. The wheat has neither will nor power to separate itself from the chaff. And what can be represented more helpless than our nature, if we recur to the testimony of scripture, or to the sentiments of those divines who are denominated orthodox, we are described as totally unable to help ourselves, and it is said by the spirit of God, it is not in man that walketh to direct his steps.

Blessed be the good hand of the Almighty, whose fan is in his hand, and who will thoroughly purge his floor, and gather his wheat into his garner, burning up the chaff which shall of course no more cleave unto it, with unquenchable fire. Yes, every disorder shall be rectified, and the Saviour will say to every son and daughter of Adam, “I will, be thou clean ;” and when thus he speaketh, “Let there be light,” a flood of day will instantaneously succeed.

Mr. H. Well, Sir, it is granted these passages are not against your system. But does not the Bible contain testimonies of another description?

M. How can you rest easy if it does?

Mr. H. Perhaps I am not easy; neither are you, I presume, quite satisfied, for I think you *must* see a contradiction between the scriptures you generally make use of, and those produced by your opponents.

M. I do not, Sir; and I have repeatedly said, were that the case, I should renounce the Bible forever. I was once where you are; but I could not for my soul believe the *yea*, and the *nay*, *it is*, and *it is not*. In my opinion, the consistency of revelation is the best evidence of its divinity.

Mr. H. But, Sir, is it possible, do you really see no contradiction in Revelation?

M. I repeat, I really do not. There are many passages in the scripture which I do not well understand; but I see no contradiction, no *yea* and *nay*. To me they all appear like apples of gold in pictures of silver. *Yea* and *amen* to the glory of God the Father. Be assured, Sir, I could never rest my hopes of happiness upon a contradictory testimony.

Mr. H. Would to God I could thus view these scriptures. I have taken down some texts. Pray, Sir, give me your opinion of the two last verses in the prophecy of Isaiah; thus we read:

“And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

“And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” Here, Sir, we find an account of the never dying worm, and the unquenchable fire.

M. Yes, Sir; and in the *same place* we find the gospel of the grace of God our Saviour, gloriously taught. Do but read it attentively; *all flesh* shall be gathered together to worship before God; and *they*, who? *all flesh* shall while thus engaged, for the purpose of augmenting the fervour of their devotional gratitude, look on the carcases of their abominable things, whose worm, the worm of the carcases, shall not die, neither shall the fire of these carcases ever be extinguished, or quenched; and *they*, the carcases, shall be an abhorring. To whom, I pray? *To all flesh*. What, my dear

Sir, is a carcase ? A dead body ; in this case a body of *sin* and *death*. The Apostle Paul, even in this state of error and delusion, *abhorred this body*, and he groaned being burdened therewith.

But the Apostle, although sojourning in the midst of imperfection, was taught of God, and worshipped him in spirit ; and it was, therefore, that he so grievously felt the burden of this body of sin and death ; while others who do not know God, and therefore do not worship him, are pleased with this dead body, follow iniquity with greediness, and press to their bosoms what is calculated to hide the things which belong to their peace. Indeed, Sir, this is a blessed portion of scripture, it is glad tidings of good things to all flesh ; for it unequivocally points to that glorious period, when the separation shall be made, when the *carcases* of the men who have transgressed against God, whose worm shall not die, and whose fire shall not be quenched, when these bodies of sin and death shall be loathed and detested, shall be an abhorring unto all flesh.

The spirit of God, by this evangelical prophet, has in various places testified of the grace, of the abundant grace of God ; and this passage is nothing more than proclaiming, in other words, the restitution of all things, which has been testified of by all God's holy prophets, ever since the world began.

Mr. H. Well, this is very strange ; I never saw it on this wise before !

M. The vision, my dear Sir, is for an appointed time ; if it tarry, wait for it. Is it not written, they shall all know me, from the least to the greatest ? that the earth shall be filled with the knowledge of the Lord, whom to know is life eternal ? There is but one passage in the whole book of God, which I think exhibits a stronger assurance of the ultimate happiness of our nature, than those you have mentioned, which passage is to be found in the twenty-fifth chapter of the gospel by Saint Matthew, and contains a view of the general judgment, of the collecting, separating, and adjudging the whole human and fallen angelic natures, under the figures sheep and goats.

Mr. H. Sheep and goats ! Why, I had reserved this as my last passage ! This passage is assuredly against you.

M. God forbid. If it should, it must be against that gospel, which is proclaimed in language so glorious, so unlimited, so decisive. But, Sir, I will venture to affirm, there is not in the whole of the sacred writings, a more glorious display of grace and truth,

than that which is recorded in the conclusion of the twenty-fifth chapter of Matthew.

Mr. H. You amaze me, Sir ; Can it be, that to send under the curse from his presence the greater part of human kind, is gospel ?

M. No, Sir ; nor would it be gospel to send any individual of the human family into everlasting fire, for the gospel is glad tidings to every creature.

Mr. H. But, Sir, I have always conceived this passage as needing no explanation, it is so exceeding plain.

M. How great is the force of prejudice, of the prejudices of education ! What, shall we in the last great day hear the *only wise God our Saviour*, in the presence of angels and of men, pronounce a sentence which shall render praise and glory to the God of this world ; making himself and all his holy prophets, ever since the world began, liars ? Shall he, who was made under the law to redeem those who were under it, submitting to its curse and all its severest penalties ; shall he, I say, in presence of assembled worlds, prove himself so false a witness ? Will he, on that august occasion, prove that Abraham on the divine authority believed a lie ? Merciful God ! this is a master-stroke of him who deceived the nations ; surely, no one can believe the gospel, who lends credence to a deception so gross. What a horrid view of Abraham's God, does the received opinion of this passage give ! yet, times without number have I yielded credit to the testimony of man, and joined issue with those who take the crown from my Redeemer.

It is said God is unchangeable. It is confessed that the promise was made to Abraham, that in his seed, in the only wise God our Saviour, all the families of the earth should be blessed. They acknowledge that Jesus Christ prayed on the cross, saying, Father, forgive them, for they know not what they do. The holy scriptures assure us, that he ascended into heaven with *blessings upon his lips* ; and the two men in white clothing, who stood by the disciples at his ascension, also said,

“Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you, into heaven, shall so come in like manner as ye have seen him go into heaven.”—But, how did he ascend into heaven ? why, with blessings on his tongue ? Well, in like manner he shall descend.”

But how tremendous the contrast, as he is now described, when seated on the throne of his glory ; how greatly is he changed ! Is

it possible we can recognize the Lamb of God that taketh away the sin of the world? Never shall I forget a sermon I once heard in London, from the greatest preacher in this line, that I ever attended. "When the Lord," said he, "is seated on his throne, his feelings towards sinners, will be very different from those which actuated him, when on the cross; he cried, Father, forgive them, for they know not what they do. But then, when the trembling nations shall be gathered before him, he who used to behold them with pity's softest eye, will turn upon them a countenance of fiery indignation, and then lifting his eyes to his Father, he will say, Father, God Almighty, damn them! damn them, damn them!" and every time he pronounced the word *damn*, his voice sounded still more and more terrible; stamping on the floor of the pulpit, and smiting the Bible with his hands; and these sad tidings of bad things made many sad hearts, and caused much weeping and wailing, and anguish of spirit; and this sermon was called a glorious *gospel* sermon, and the preacher's praise was sounded by many tongues.

Some time after my arrival in this country, a gentleman from the eastern part of Massachusetts was engaged to preach against me, when, I dare say without intending it, he preached against the Redeemer. Thus he went on:

"In the great day of Jehovah, our Lord and Saviour will stand on a small eminence, encompassed by his *little flock*. At a distance from him, you will see the God of this world encompassed by an innumerable multitude: he will then look down on the Saviour, and in an attitude of insult and triumph will say, You talk of being a King! a Prince, and a Saviour! The glory of a king is in the multitude of his subjects; but where you have one subject I have a thousand: the glory of a prince is in the greatness of his authority; but, however I may have been styled the prince of darkness, many have flocked to my standard, yielding a willing obedience to my commands. The glory of a Saviour is in the magnitude of his redemption; but where you by your birth, your suffering, and your death, have brought home one human being, I have ensnared, captivated, and shall hold to all eternity a thousand. O, sinners, sinners! will you not this night, for the honour of your Saviour, add one more to the *little flock*?"

Sir, I consider this sermon, and all sermons of this description, as blasphemy, originating, as I believe, from erroneous ideas

of the 25th of Matthew. Yet the people called Christians were very much delighted with this *gospel* sermon, and a zealous *gospel* minister declared, on leaving the meeting-house, he thought it the best *gospel* sermon he had ever heard in his life !

Mr. H. But, my dear Sir, what must we do with this awful passage ?

M. Any thing, Sir, is better than to blaspheme the God of our salvation.

Mr. H. Is it not said, When all nations shall be gathered before him, he shall separate them one from another, as a shepherd divideth *his* sheep from the *goats* ?

M. I presume you do not suppose that one nation will be separated from another ?

Mr. H. No, Sir ; some of all nations.

M. I presume you do not suppose the individuals gathered together will be *real* sheep and goats ?

Mr. H. Certainly not, Sir ; I view them as figures of the subjects of the judgment.

M. Then we are to inquire who the subjects of the judgment are ?

Mr. H. We shall find no difficulty in this undertaking ; they were sinners, Sir.

M. But there are two sorts of sinners.

Mr. H. Yes, I know there are some on the right hand and some on the left.

M. But there are *two* sorts upon the right hand, Sir, and one on the left.

Mr. H. What can you mean, Sir.

M. What I say, Sir. We are certainly informed by the teaching spirit of our God, that the angels who kept not their first estate, but fell from their own habitation, are reserved by our God, under chains of darkness, unto the judgment of the great day ; and the Apostle reminds the first Christians of this, when he says, Know ye not that we shall judge angels ? Yes, the angels shall be judged, and with righteous judgment. And the judge will speak to the subjects of the judgment in their proper characters ; to those on the right hand he will say, Come, ye blessed of my Father, enter ye into the kingdom of my Father prepared for you from the foundation of the world.

Here it should be observed, there were no *after plans*. The human family had a life given them in Christ Jesus, before the foundation of the world; and of this life, given them in Christ Jesus, no event turning up in time, could ever deprive them.

But the Judge shall turn to those on his left hand, and in a voice of terror say, Depart ye cursed into everlasting fire, prepared for the devil and his angels. When this deceiver was detected in Eden, after he had beguiled our general mother, the God of truth addressing the arch-fiend, said, *Because thou hast done this thou art cursed*. Thus, the end reverts to the beginning; every character receiveth what was prepared for every individual, and God is proved unchangeable. Blessed be his name, he was, and he is the sinner's friend. Yea, assuredly, what he *was*, he *is*; for in him there is neither variableness, nor shadow of turning. Herein is the love of God, not that we loved him, but that he first loved us, and gave himself for us, and this was according to the love wherewith he loved us before the world was, for he was the Lamb slain from *before* the foundation of the world.

Had this Lamb of God, who died for the sins of the world, condemned the world in this closing scene, to die for their own sin, where would have been justice, mercy, or truth? where the consistency of those attributes, which constitute the character of the one omnipotent Being? Shall the year of jubilee be the year of bondage? Shall the conqueror of death, and him who had the power of death, be found in the close of time, conquered? Shall it, I again ask, be found that God did send all his holy prophets with a lie in their mouths? Will it be found that God *did not reconcile the world unto himself*, but that he *did* impute unto them their trespasses? that justice is *not satisfied*, and offenders must therefore be sent into a place of torment to make satisfaction for themselves, although this God knows they can never do, for if they could, a period being put to their sufferings, they would be saved in their own right. But we have not so learned Christ; we know, that Jesus by one offering of himself, perfected forever the work he undertook to do.

Mr. H. Excuse me, my dear Sir, if I understand you, it is your opinion that the sheep is figurative of the human sinner, and the goat of the angelic?

M. Exactly so, Sir.

Mr. H. But where is your authority for this supposition?

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M. I ground my sentiments on reason and scripture. Reason assures me, that sheep and goats are different animals, that a Being of infinite wisdom would not confound distinct figures, and that no art or language can so combine those figures as to render them one. The scriptures describe all mankind as SHEEP wandering from the true shepherd or bishop of souls, feeding on the mountains of vanity, going astray. Gathered into his fold, restored to the right owner, recovered as *lost sheep*, rejoiced over by the shepherd, and hearing only his voice; yet still in *every* character they are *sheep*, either *sheep* going astray, or *sheep* brought home.

But, as surely as the sheep is given as a figure of the human being, so surely is the goat held up in scripture language as figurative of the fallen angelic nature. The word translated, in the thirty-fourth chapter and fourteenth verse of Isaiah's prophecy, *satyr*, which satyr is placed among the enemies of God's inheritance, and represented as crying to his fellow. *This word*, the learned in the Hebrew tongue informs us, should be translated goat. Goats, says a learned and reverend commentator, were originally considered as evil spirits, who frequently assumed their form, for which reason the word is sometimes rendered *devil*, as in Leviticus, xvii. 7, 2 Chronicles xi. 15. The Hebrew word rendered *devils*, say divines, signifies *goats*. Divers idols among the heathens were of that form, and the heathens supposed devils did often appear in that shape; and to this our Saviour alludes, Matthew xii. 43, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none."

It is a received opinion, that the Jews considered the goats typical of fallen angels, as the sheep were of fallen men. Many passages to this effect, are to be found in the Old Testament. The margin of our Bibles gives the name Azazel to the *scape-goat*, which is synonymous with devil.

Mr. H. But, Sir, give me leave, did God expect that the adversary, that *fallen angels* would *feed the hungry, clothe the naked, &c. &c.*?

M. No, Sir; if he did expect that any would do this, who did not, he would have been disappointed, and such an idea doth not consist with his prescience.

Mr. H. But, dear Sir, is it reasonable to expect they would?

M. Yes, Sir, they *could*, and *did* work in the hearts of the children of humanity, thus preventing them from acts of beneficence,

when they might have stimulated them to acts of virtue ; they, therefore, deserved the sentence pronounced upon them. These subjects of the judgment are accountable beings, and the Creator of all and every intelligent being, speaking to the leader of the fallen angels in paradise, says, "Because thou hast done this thou art cursed."

Mr. H. But was not the human Nature cursed also ?

M. Admit they were, Sir. Jesus passing by the nature of angels, took upon him the seed of Abraham, and was *made* a curse for those who were under the law.

Thus, in this view, there is no *yea* and *nay*, God appears a *just* God and a *Saviour*. This, therefore, is a divinely glorious display of the gospel. But for the transaction in the conclusion of the twenty-fifth of Matthew, this gospel never could be completely exemplified. Beholding this grand catastrophe, every faculty of my soul exclaims, Glory be to God for this divine confirmation of the sacred truths by which it was preceded.

No, Sir, I never can be made to think that the promised seed, in whom all the nations of the earth shall be blessed, will bestow upon *our* adversary and *his* most deadly foe, that for which he hath paid so large a ransom. Had he himself announced a determination thus to do, I should be bound to believe a God of truth. But I will not yield credence to the testimony of any created being, when it militates with the testimony of Omnipotence. Did an angel, *apparently* from heaven, assure me, that the purchase of a Saviour's blood would be through all eternity the sport of devils, I should not be persuaded to believe the messenger an angel from heaven ; I should suppose him an angel from the infernal regions, sitting in the temple of God, and showing himself that he is God. My *Saviour*, who paid for me a price, all price beyond, for the purpose of redeeming me from hell, to send me there ! and after I am raised incorruptible, honourable, and glorious, for *this* is the resurrection we are taught to expect, 1 Corinthians xv :

"For as in Adam all die, so in Christ shall all be made alive.

"So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption."

"It is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power :

"It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

“For this corruptible must put on incorruption; and this mortal must put on immortality.

“So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

After, I say, I am thus clothed upon, to send me to the place prepared for the devil and his angels, would certainly be giving the adversary *more than his due!*

When the fond ambitious mother presented her petition in behalf of her two sons, that one might set on his right hand, and the other on his left, “Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.”

“And he saith unto them, Ye shall drink indeed of *my cup*, and be baptized with the baptism that *I am baptized with*: but to set on *my right hand, and on my left, is not mine to give*; but it shall be given to them for whom it is prepared of my Father.”

Yes, truly, they were to be baptized with the baptism of their Redeemer, in his birth, life, and sufferings, they were with him, and when he was lifted up, he drew them and all men unto himself; but the seats on his right, and on his left, must be reserved for those for whom they were prepared; thus doth one Scripture testimony corroborate another.

Mr. H. But you said, there were two characters on the right hand, how do you prove this?

M. By the testimony of the Judge, who speaks of some, and to others, of givers and receivers.

Mr. H. Who were they?

M. Our divine Master, in his sermon on the mount, answers this question, Mathew v. 19. Whosoever therefore shall break one of these least commandments, and shall *teach men* so, he shall be called the *least in the kingdom of heaven*: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Thus, you see, Sir, they were *all in the kingdom of heaven*. But had our Saviour been as wise as the children of this world, he would have withheld this communication, lest it should have originated licentiousness.

But it is observable, that the Judge of angels, and men, having taken upon himself the likeness of sinful flesh, was not ashamed

to call them brethren ; inasmuch as ye have done it to the *least* of these my brethren, ye have done it unto me.

It is thus, my dear Sir, I demonstrate that the God whom I serve, is not the adversary of souls. Our God, my God is good even to the evil, and unthankful. Our God is the *SINNER's friend*, and a friend that sticketh closer than a brother. Our God is not the accuser of the brethren, he is the advocate of every man. Sir, we have an advocate with the Father, Jesus Christ the righteous, and "he is the propitiation for our sins, and not for ours only, but for the sins of the *whole world*." And it is hence, that he is indeed and in truth the complete, unequivocal Saviour of all men. Sir, the *just* God will never send me to hell *under the curse from which he came to redeem me*. I say again, he will never yield to his and our adversary so complete a triumph. I remember an observation made to me, by a celebrated clergyman of the established religion in this country ; he said to me in conversation, although apparently alarmed at the sound of his own voice : "It is a fact, that from the beginning, the grand strife between the Prince of peace, and the prince and power of the air, has been who shall obtain the greatest part of human nature. Human nature is the prize contended for, and it must be confessed the *strongest* will come off victorious. But do not make a bad use of this concession. Do not say D. B. has made this observation ; should you be the longest liver, you are at liberty to make your own use of it, but should you mention it before my departure, I should share the same fate you do ; and I acknowledge I should not be fond of submitting to your embarrassments." I assured him I would be secret, although I added, I could not conceive such a confession would do him any injury, at least among the *real* friends of one of the contending parties. "But you know what I mean, Sir." Yes, Sir, and you know you may venture to say what you please to me in perfect confidence, however greatly it may be in favour of the Captain of our salvation. "But you know what I mean, Sir ; you know how much I have suffered for being supposed in favour of a political heresy, and this same heresy of yours is deemed worse than all the rest." Well, Sir, make yourself easy, I shall never injure you, depend upon it.

The poor gentleman has left us, he is now gone home, and I am confident in that world into which he is received, he will find none but friends.

Sir, my time is out, and I depart with repeating, Our God is indeed a *just* God and a Saviour ; and I will say to you, as I once said to a very serious, pious gentleman of your profession in New-York, there is one text of scripture, that is peculiarly consolatory to my soul. God hath appointed a day, on the which he will judge the world in righteousness, by that man whom he hath ordained. *He* was surprised that I should revert to that day, that awful day in such sort. But, clad in the robe of my Redeemer's righteousness, I anticipate with holy joy the sacred jubilee of my God.

Thus I parted from the good Mr. H. enriched by his blessing.

I have passed an uncommon morning. The storm has been very severe. It is called by aged people in this town, an old fashion horizontal snow storm : the snow has fallen as fine as hair powder. It has continued three days and three nights without intermission : no individual not absolutely necessitated to go out, has ventured abroad. This morning, however, proving fine, and the path-way in a place so populous being soon made, I sat off on a visiting tour, determining to see as many of my acquaintance as possible ; and first of all, as in duty bound, I bent my course to the mansion of our excellent governor ; I found him in a cumbent posture, on a sopha covered with crimson damask, his feet wrapped in flannel, and suffering excruciating torture from a violent paroxysm of gout ; thus in the midst of fame and fortune, the pangs to which he was condemned embittered every enjoyment. The governor, however, received me with wonted kindness, urged me to dine, but pleading an excuse I departed, leaving with him my warmest wishes for his recovery.

I then took my way to another friend, whom I also found at home. He is feeble, old, and very poor ; I found him in his little room, seated in a small wicker chair before a few embers, calculated rather to mock, than to warm his shivering frame. His apartment hung round by webs of the finest texture, constructed by the spider's most attenuated threads, and beautifully ornamented by unsullied flakes of snow, that had obtained a passage through chinks which time had made in the tenement he occupied.

He instantly read in my countenance the feelings of my heart, and smiling said : " You are mistaken, my brother, very much mistaken ; for, although I have not seen a human face, nor heard a human voice since the commencement of the storm, although I

have had no refreshment, save what I have drawn from yonder black earthen pitcher, which was filled with water before the snow began, and which, by slackening my thirst, has been a very seasonable support ; yet, to the honour of my Creator, I can truly say, (and the tears of grateful transport rolled down his furrowed cheeks as he spoke) in the language of Dr. Watts,

“ In secret silence of the mind,
My God, and so my heaven I find.”

Never since I came into existence, have I passed three days so delightfully.

As I listened to the venerable Christian, my heart swelled with pleasing transport ; the good man saw and felt it, and I passed an hour with him delighting in his conversation ; I threw my eye back to the palace of the man of affluence, and think you he did not suffer by comparison ? How easily can the Author of every good, compensate to his children for the lack, or even the loss of wealth, and having access to the spirit, what abundant consolations can he bestow upon those, who are apparently the sons and daughters of affliction.

I left this dear, destitute, highly favoured disciple of our Lord, with a promise that I would speedily visit him again, and I left him with a heart struggling with conflicting passions. It is upon these occasions, that I most sensibly feel the want of property, and I feel too, most keenly feel, that the rod was made for the fool's back. Had I conducted with common prudence, and not refused the generous provision tendered me by the commander in chief, General Washington, during the revolutionary war, who appointed me chaplain of the Rhode-Island brigade, with an adequate salary and reversionary expectations, which would have rendered me easy and independent for life ; I might have been able to have taken this aged, this worthy man to my house, to my heart, and not only in this instance, but on numerous occasions I might have indulged myself with the greatest luxury which this world can produce, that is, in relieving the oppressed, rocking the cradle of declining years, drying the tears of the widow, and protecting the fatherless. Yet, upon such occasions I take shelter in the declaration of the Lord, by the prophet Jeremiah : “ O Lord, thou knowest the way of man is not in himself, nor is it in man, that walketh, to direct his steps.”

But to proceed, I passed from this venerable man to the houses of many of those friends, with whom the friend of sinners bath

blessed me in this place, and stopping once more at the door of affluence, I walked up the steps, touched the knocker: a servant appeared, he was a dark complexioned servant. Is your master at home, Jack? No, Sir; massa no home, he sick, he sick up stairs. Do you think he could see me? Does he keep his bed? O, no Sir, he no lay bed, he sit up. Let him know I am here. Yes, Sir; and I walked into the parlour. The sun seemed to dart its most animating rays; the morning, as I observed, was uncommonly brilliant; a concert of birds in their gilded cages, seemed to be straining their little throats to bid it welcome; the chimney was highly ornamented with China vases, filled with flowers in full bloom, and of the richest hues and scent. The servant returned: Massa say you please walk up, Sir. The gentleman was suffering from the Erysipelas, vulgarly called St. Anthony's fire.

Murray. I am sorry to see you in this situation, Sir.

Sick Gen. Aye, faith, it is a miserable situation; I shall never love a Saint again!

M. Why, Sir, what injury have you ever received from saints?

Sick Gen. Why, Sir, do you not see I have got St. Anthony's fire? Devil take such saints, I say.

M. What would he do with them, Sir? He has got fire enough already.

Sick Gent. I care not what he would do with them, so I got rid of them.

M. I hope you will, Sir, very soon; I wish you could sit in your parlour, Sir, I have been greatly delighted the few moments I passed there. It really exhibits an artificial summer. Birds singing, flowers blooming, and what not.

Sick Gen. Yes, faith; but there are a great many sufferers in this town, who find it a very natural winter: and the tear of pity gushed from his eye, for this friend of mine is like a good muskmelon, very rough upon the outside, but very sweet within; and he could hardly articulate, "Yes, Sir, there are, I repeat, a great many sufferers in this town, who know, and sensibly feel that it is a very natural, that is, a very hard winter.

M. Yes, Sir, I have recently parted from one of that description. I called in as I came along to see an old friend of mine, a Mr. E. B.

Sick Gen. Mr. E. B. I know him well, a very worthy man.

I then proceeded to describe his place of residence, and his circumstances ; the humid eye announced the effect of my representation, and when he could recover speech, with a faltering voice he said :

Sick Gent. I remember when I was a boy, a little boy, that this same Mr. E. B. lived in a very genteel style, and kept what was called good company. I remember I played truant one day, and being afraid to go home, borrowed of this good man a pistareen ; I do not believe I ever paid him.—A young lady passing the floor of his chamber just at this moment, he said, “ My dear, open the draw, the second draw next to the window, and in the hither corner, you will find something ; bring it to me.”—She did, and took from thence five crown pieces ; he took them from her, and after she had left the room, he put the pieces into my hand, and with a moist eye and trembling chin, said, “ I will thank you, my dear Sir, if, next time you see Mr. E. B. you will give him these crowns with my love, and bid him remember I borrowed a pistareen from him when I was a naughty boy. Tell him I feel for him very sensibly, and assure him from me, that he shall never suffer the want of any thing while I live, and am able to help him.

“ When do you think you shall see him again, Sir ? ”

M. Why, Sir, thank God, I shall see him as soon as I leave your house.

Sick Gent. Then if you will give me leave, I will send my servant with you, that he may know the way to the good man’s habitation.—(I had risen to depart) “ Sit down, Sir, a few minutes, if you please. Here, Jack, come here, Jack ; take the market basket, put into it a loaf of the bread, and a lump of the butter brought to day ; do you hear, Sir, one of the long lumps of butter, and a pound of tea, a bottle of wine, and a bottle of rum. I suppose, Jack, you think the rum will be good ; ‘ Yes, massa, dis weader vere good,’ and take the basket where this gentleman will direct you ; ” then turning to me, he added, “ Assure Mr. E. B. that I pray he would not suffer in the want of any thing which I have to give.”

M. God bless you, Sir. But you are already blest ; you know by experience, it is abundantly more blessed to give than to receive. There will be other snow-storms, during which, no doubt, you will recollect this poor old man keeps no servant. You are in the habit of making magnificent entertainments ; how greatly would the fragments of those feasts contribute to the comfort of this

sufferer. I pray you pardon me ; it is wrong to dictate to you, who know so well and act so properly.

Sick Gent. Sir, apologies are unnecessary ; I thank you for the suggestion, and shall be properly governed by it ; mean time you must call often, and let me know how the honest man goes on. Go Jack, follow Mr. Murray.

Thus we sat off, and thus we entered the dear man's habitation. Here, Jack, set down the basket, and tell your master it shall be returned when he is pleased to send for it. The basket was set down and the servant departed, when we had a moment to ourselves. I know not what the venerable saint wished to say, but utterance was denied him ; at length I broke silence.

M. You are, my friend, enough acquainted with me, to know that I keep no secrets. After leaving you in the morning, I happened to call upon a nobleman of God's creating, and one of your debtors.

E. B. A debtor of mine ; what mean you, Sir ?

I then proceeded in my narration as in the foregoing pages, until I came to the debt, and then producing the silver, I added :

M. See, my dear Sir, our God put it into the heart of your worthy debtor, to pay you both principal and interest of your debt ; and he bid me tell you, that when you lived in splendour in this city, he borrowed money of you ; that hearing your name this morning, he recollected the debt, and that he restores it with inexpressible satisfaction ; and, moreover, he bid me add, that while he lives, you may reckon upon him as a source, from which you may derive the comforts of life.

E. B. My God, it is wonderful, truly wonderful !

M. It is so, my friend ; all the works of our God are marvellous in our eyes. But have I not had a delightful morning's ramble ? Do you not often recur to the catechism you learned when a boy, and to the question and answer respecting God's works of providence ? What are they ? " They are his most holy, wise, and powerful, preserving and governing all his creatures, and all their actions."

E. B. Certainly I remember both the question and answer. I remember them well, and I remember too the conflict in my mind, as often as I repeated the answer to this question.

M. What occasioned your conflict, Sir ?

E. B. The difficulty then rested as it has since, and on many occasions continues to rest upon the word *all*. I could venture to believe he ruled and governed *some* of his creatures, and *some* of their actions; but there were *some* creatures, and *some* actions which I could not conceive of his governing: for example, such an action as you have been relating, I could easily believe might be under the direction of God. Beings like my debtor, as you call him, I found no difficulty in supposing under the government of God. But on reversing the picture, how could I conceive licentious actions, atrocious offenders, under the guidance of a Being of infinite purity? thus I reflected, arraigned, and condemned; I trembled at the evil suggestions of my own heart, but alas! who can help thought? What do you think of the shorter catechism, Sir?

M. I think it is like most other human productions, *yea* and *nay*; I am willing to set my seal to the truth of the *yea* as often as it meets my observation, and the contrary testimony hurts and wounds me very deeply. My full soul assents to the first question and answer: "What is the chief end of man? To glorify God, and enjoy him forever." This is a rational, scriptural, incontrovertible, and glorious truth. Can any consideration be more consolatory?

E. B. Surely there cannot. But,

M. Aye, I thought you were going to introduce that little cavilling disjunctive conjunction. But,

E. B. I was thinking of the decrees of God, and who can help thought you know. You remember to what I refer?

M. O, yes! and often have I been shocked, as I have permitted myself to reflect. To be told that God in his eternal purpose fore-ordained whatsoever came to pass, and then to revolve events relative to individuals and nations, which do come to pass!!! Again, I could believe the fate of kingdoms under his control, but to conceive an omnipotent God attending to the minutiae of matter! it was not possible.

Thus I cavilled, thus reflected, until I was told that the hairs of our head were numbered, and that a sparrow did not fall to the ground without the Father; until I beheld our God clothing the grass of the field, and feeding the ravens, birds under the law of God, characterized as unclean. Sir, my mind has been frequently and greatly exercised. I recollect calling in great anguish of spirit upon a reverend gentleman in London: What shall I do,

Sir? I have frequent conversation with my friends among the methodists, who point out to me many scriptures, which seem point blank against the calvinistic system, or the sovereign decrees of God. I never shall forget his answer, when I asked his opinion of Calvin's plan. "The calvinistic plan," said he, "is the doctrine we have received as the truth of God, yet, I am free to own, that I never love to think of it, but on my knees." "However," added he, "when in company with persons of the description you mention, you can at any time silence them, by observing that if Christ Jesus died for all, they must consequently be all saved.—They would much rather deny the *principle* than admit *its consequence*." Well may we exclaim, Lord, what is man!! Are we not, my friend, highly favoured that we have the privilege of attending a preacher, who spake as never man spake; and that he has given us power to believe his teaching, for in order to profit by his teaching two things are necessary, *light* and *sight*. To the blind the light is of no service; and were we excluded from light, the sense of seeing would be useless. But our Saviour has given us eyes to see, and the irradiating light of life to point our way. And, blessed be God, both the light and sight, which is the procuring cause of our eternal redemption is in our common head, so that if the ransomed of the Lord, are still continued without sight or light, Jesus hath these advantages in perfection, and what he has they have, as whatever my head possesses, is the property of my whole body; and if one member suffer or rejoice, all the rest of the body suffers and rejoices with it. In fact, there is no spiritual blessing which we do not possess *in* Christ Jesus, and it is because the individuals of mankind are not apprized of this indubitable truth, that they are constantly looking for grapes on thorns, and figs on thistles, for the new piece in the old garment, and when pride whispers, they have found these novelties, they rejoice and triumph. But, my friend, we have wandered from our catechism.

E. B. No matter; we have not lost our way.

M. But I had forgotten an engagement of some importance, I must leave you.

E. B. And the Lord God of our fathers go with you. If you carry as much consolation to the individuals you are to visit, as you have communicated to the person you are leaving, I trust they will feel to the master and the messenger, like gratitude. Thus we parted.

Was not this a delightful close to my round of visiting? Wisdom's ways are indeed ways of pleasantness, and all her paths are peace. I do not blame one of my father's sons, when I hear him so decisively pronounce, "One day in thy courts, is better than a thousand spent elsewhere. I had rather be a door keeper in the house of the Lord, than to dwell in the tents of wickedness." "No wonder, for in fact the way of the transgressor is a hard and thorny way. The yoke of the God of this world is not an easy yoke, neither is his burden light. O! that men were wise, that they understood this, then would they prefer the service of God for *their own sakes*; never was any thing more just than the poet's observation: "Virtue is its own reward." And I have often wished, as we have as virtuous a set of clergymen as any country under heaven, that instead of continually dwelling on subjects which fly over the heads of the multitude, instead of expatiating on subjects which neither speaker nor hearer can understand, they would speak to the people in a known tongue, or, in other words, that they would speak to their understanding. We frequently hear of eternal happiness and eternal misery, as the fruit of the seed sowed in time. But were I to be met by one of those well meaning gentlemen, on some morning during the harvest season, and he should ask me whither I was going, and I should reply, I am going into Pennsylvania to gather in my harvest, he would no doubt remark with some astonishment, "Your harvest, Sir! I never heard you were a landholder in Pennsylvannia." No, Sir, I have no land there. "Then what do you mean by going thither to reap your harvest?" It is the harvest season. "What is that to the purpose!" O! Sir, although I have never sowed any grain there, I expect to reap a plentiful harvest notwithstanding. Would not the inquirer be justified in supposing me labouring under a degree of derangement?

If we can obtain credit through a long range of succeeding centuries, people, ignorant people especially, are very apt to take advantage of so much indulgence. If those teachers who think their whole time should be employed in cultivating good morals, would remember this, it might have a salutary effect.

I have been censured for not dwelling more frequently on the subject of morals, but when listening to suggestions of this description, I exclaim in the language of Dr. Young,

"Talk they of morals, O thou bleeding Love,
The grand morality is love of thee."

And in fact, whatever proceeds not from this source, is but as sounding brass or a tinkling cymtal. Yes, I am indeed a friend of morality ; but I would abundantly rather see morality as the *fruit*, than the *root* of religion. O for the happy time when we shall find, in the regions of blessedness, both the root, and the odoriferous fruits and flowers, which it shall and doth produce !

I have passed the morning in reading and comparing scripture testimonies, and my attention has been powerfully attracted, by the sixteenth chapter and twenty-fourth verse of the Evangelist, John.

“Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full.”

The disciples of our Lord were no doubt frequently engaged in prayer. Prayer is an invaluable privilege, and we are assured the Deity graciously bendeth his ear to the voice of supplication. Few, however, attend to the nature and design of prayer. It is common to view the fervent aspirations of the mind as a *religious duty*, and individuals performing this duty, are happy that they have taken one step towards perfecting their claim to future happiness ! yet we should wonder at the presumption of that petitioner, who arrogated merit to himself, merely because he had solicited our aid. *Christians*, when they pray, come to God believing that he is, and that he is able and willing to give them that, for which they supplicate. Yet the disciples in ancient or modern times, are rarely found asking any thing of the Father, *in the name of Jesus*. It would be well to inquire what we are to understand by asking any thing *in the name of Jesus*. It is not merely to *mention this sacred name*, or to ask a blessing for his sake ? There are many passages in sacred writ, which will aid us in our inquiries into this important truth.

First, The character the Redeemer sustains as our husband. Thy Maker is thy husband, said Isaiah, the Lord of hosts is his name ; and, he adds, The God of the whole earth shall he be called. This character will help us to comprehend the force of the text. The Apostle somewhere says, I have espoused you unto one husband, that you may bring forth fruit unto God ; intimating that in their single state, they could bare no fruit acceptable unto God, it would not be ripened fruit, or it would be decaying at the core ; hence we are told it is from him, Jesus Christ, our fruit is found. He is the apple tree among the trees of the wood. He has

wrought all our works *in us and for us* ; this is the green fir-tree from me, said our Lord, thy fruit is found. Now, when the creature is thus *one* with the *Creator*, precisely as he said to the Father, *I in them, and thou in me, that we may be made perfect in one* ; what is it but a comprehensive character, forming a complete whole ?

A single woman stands in her own right ; if she contracts debts she is answerable, and the law attaches her in her own person. But let her take a husband, and the ground is changed ; were an action brought against her in her maiden name, her creditor would be *non-suited*, his action would not stand. So it is in the gospel dispensation, arrested under the law ; we can plead our marriage, and positively pronounce, our name is not in the writ ; we can assure the officer of this truth, and should he still insist, we should reply, that *was* my name, but I am married ; you must make application to my husband. In every legal process, in every possible arrangement, this plea would be admitted as perfectly conclusive.

The twenty-seventh chapter of Genesis furnishes a narration full to my purpose. The venerable patriarch, Isaac, addressed his eldst son, Esau, and said :

“ Behold now I am old, and I know not the day of my death :

“ Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison :

“ And make me savory meat, such as I love, and bring it to me, that I may eat : that my soul may bless thee before I die.

“ And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.”

It would seem that Esau had been in the habit of attending to the wishes of his father in this particular. The truth is, his character is amiable ; he is represented as affectionate and dutiful ; he is the object of his father’s affection, and in every view superior to his youngest brother. Yet Jacob was the favorite of his mother ; nor is this by any means a solitary instance ; it has been frequently observed in many respectable families, that if a boy in the family be wild and eccentric, wandering in devious paths, he is immediately regarded by his mother with an eye of partiality, and, in consequence of this absurd preference, the sex in general have been subjected to many unkind remarks. But admitting the truth of this observation, the manifested kindness may originate in a laudable source. A consciousness in the bosom of the mother, that

the offender is her son, would teach her sympathy and commiseration; and this would *apparently* augment her stock of tenderness, and give her an additional and glowing interest in every thing that affected him. I once knew a mother, who sometimes complained of her children, but if we agreed with her, it immediately divested them of their errors, and she affirmed they were not worse than others. It was true they had their faults, but who from faults were free? and it was also true, her children had their virtues too, and a great many virtues, &c. &c. &c. I love to see and hear a fond mother conversing of her children, for it always reminds me of the words of our great Master: "If ye being evil can thus think, thus speak, and thus act toward your children. How much more perfect will be the dispositions of the almighty Parent, toward his children?"

But to return to the family of the patriarch. Rebekah listening to what Isaac had said to his favourite son, determined to avail herself of the discovery she had so clandestinely made, and when Esau departed on his filial employment, she spake unto Jacob her son:

"Now, therefore, my son, obey my voice according to that which I command thee.

"Go now to the flock, and fetch me from thence two kids of the goats; and I will make them savory meat for thy father, such as he loveth:

"And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

Although this son had previously given evidence of his *self-love*, in the unwarrantable advantage he had taken of the sufferings of his eldest brother, in the memorable transaction relative to the *birth-right*, yet in the present instance, alarmed by the fear of detection, he objected to the proposed fraud, by observing:

"Behold Esau, my brother, is an hairy man, and I am a smooth man:

"My father peradventure may feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a blessing."

But to render her favourite perfectly easy on this head, his mother said unto him: "Upon me be thy curse, my son: only obey my voice, only follow my council, and leave the event to me." The youth certainly hesitated; he was convinced it was a wrong

action to rob his eldest brother, and impose upon his father; but his mother loved him and he loved her, nor had he any objection to becoming supreme head of his family. Many were the privileges which in those days were annexed to eldership, and to the blessing, which was considered as appertaining to the eldest son.

Possibly Rebekah might believe, that as her son Esau had parted with this *birth-right* for so paltry a consideration, she could easily persuade her husband, that the blessing of course appertained thereto, and that Esau himself would be indifferent. However this may be, the matter was soon determined; the kids were brought, and the wily mother engaged in preparing them. Surely she must have felt horribly while preparing this same savory dish, and her confidence in her ascendancy over the mind of her husband must have been prodigious. Yet, possibly, she might have had some intimation given her, by him who hath access to the inmost recesses of the mind, of the designs of God. Perhaps she knew, that her youngest son was to be the favourite of the everlasting Father, and that providence had over-ruled the affair of the *birth-right*, not only leading to, but pointing out her present course. At any rate, her heart was in the hands of her Maker, and it is not in woman any more than man, to direct her steps.

All this time the son, to whom the father was attached, the son whom the father loved, the *willing*, the *obedient son*, was performing the part proper to an *obedient* son, having no suspicion of the treachery practising against him, and no doubt he greatly rejoiced when he had procured and made ready the food which the father loved.

But Jacob's kids were dressed by the skilful house-wife, who probably was prompt in her directions, relative to the conduct of her favourite. Did not the heart of Jacob palpitate, as he entered the presence of his revered parent? was it possible he did not dread the consequences? Yet Rebekah had taken every precaution; she had *dressed the young man in the goodly raiment of her eldest son; she had put the skins of the goats upon his hands, and upon the smooth of his neck*. It is observed by Bochart, that in the eastern countries, "Goats hair is very much like human hair;" and, thus equipped, Jacob approached his fond expecting parent, and said, "My father." His father answered: "Here am I; who art thou my son?"

"And Jacob said unto his father: *I am Esau thy first born*; I have done according as thou badest me. And Isaac said unto his son:

How is it that thou hast found it so quickly, my son? Because the Lord thy God brought it to me." Isaac betrays some suspicion of his son's veracity, and knowing himself blind, was determined to call in the aid of the sense, which he still retained: "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

"And Jacob went near unto Isaac, his father; (what at that moment must have been his sensations?) and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. So he blessed him. Yet still he doubted, and still he questioned, Art thou my *very son, Esau?* and he said, I am; and he discerned him not, because his hands were hairy as his brother Esau's hands. And he said, Bring near to me the savory meat, and I will eat of my son's venison, that my soul may bless thee." Now, if believing can produce that which was not previous to our belief, then *Jacob* was really *Esau*, for the patriarch really believed he was; but this by the by.

"So, when Isaac had eaten of his son's venison, he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him, and he smelled the smell of his elder son's raiment, and blessed him, and he said, See, the smell of my son is as the smell of a field, which the Lord hath blessed." The father's doubts vanished, when revived by the odoriferous scent of *this garment*. It was, therefore, to him, as a field which God had blessed by an abundance of sweet-scented flowers.

The affection of the venerable patriarch for his eldest son, appears to be very ardent; it was on him, he designed to bestow the profusion of blessings which he enumerated. Had Jacob appeared before his father in his *own name*, and supplicated his father to bless him for Esau's sake, he would himself have defeated his own purpose; every thing depended upon his *personating his elder brother*, upon its being understood that he was *indeed Esau*, the very Esau, Jacob's first-born son. This is coming immediately to the text. The disciples had hitherto asked nothing, for they had not asked in faith; but he now informs them after what manner their petitions were to be preferred: Ask, said Emmanuel, *in my name*; this must be in faith, it would not be asking in his name, if they merely mentioned his name, which is the method generally adopted. If, as has been observed, Jacob had said, Bless me, O my father, for

my brother Esau's sake, he could not have been said to have asked in his brother's name, nor would he have obtained the blessing. In Revelations, ii. 17, "We hear of a *new* name which is the gift of God."

He that hath ears to hear, let him hear what the Spirit saith unto the churches: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it."

When the figure of the second Adam was put forth, the man was not without the woman, and the Lord called *their names Adam*. Thus in the marriage union, the same name is named upon the husband and the wife. The marriage union was considered by the apostle Paul, as a striking figure of that union, which subsists between the divine and human nature, Ephesians v. 31, 32: "For this cause shall a man leave his father and mother, and cleave unto his wife, and they two shall be one flesh."

"This is a great mystery: but I speak concerning Christ and the church."

The head and members is another striking exemplification of this union, this mysterious union. It is pointed out in various parts of sacred testimony. "I *in* them, and thou in me, that we may be made perfect in one." Hence we are admonished to look with a *single eye*. Let thy eye be *single*, and thy whole body shall be full of light, John xiv. 13:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

It appears to me that the union between the divine and human nature is manifest, by, I had almost said, countless testimonies. It is the grand point at which, "Mercy and truth meet together, and righteousness and peace embrace each other." Nor can we ever see the truth as it is in Jesus, in any other view.

This mysterious, this glorious union, is the union of heaven and earth; here the scriptures all harmonize; here there is no *yea* and *nay*, but every requisition and every promise, is *yea* and *amen* in Christ Jesus. Hence we derive peace and joy from believing, and every faculty of our souls acknowledge the word of God to be full of grace and truth.

O, that men were wise, that they understood the sayings of their everlasting Father, with what pleasure would they then contem-

plate the latter days of their present mode of existence ! We should then know, as we are known, and becoming conscious of our security in our common head, we should enter into rest, well satisfied that as he is, so are we, even in this present world.

They shall, said the Creator, be no more *twain, but one*. “She is now,” said our first parent, even *after the fall*, “she is now bone of my bone, and flesh of my flesh.” The goodness of God is manifested in the depravity of the nature, thus in union with himself, as a skilful painter lays his brightest colours upon the darkest ground.

The prophets complain very bitterly of the conduct of the bride of the Redeemer. Her fondness for idolatry was considered as whoredom, and that of the vilest sort. “Thou hast,” said the prophet Jeremiah, iii. 1, “Thou hast played the harlot with many lovers, yet return again to me, saith the Lord,” &c. &c. &c.

The spirit of the Lord describes in this chapter, the shameful abominations of the people, and these abominations serve to shew the glory of the divine testimony. They exhibit the Creator as *hating sin* in the same moment that he *compassionates and loves the sinner*, taking no pleasure in his death, but *willing* that all should be saved from sin, and the sad consequences of guilt.

I have thought that the biography of the Bible, was of itself an evidence of its divinity. Had it been written by any other spirit than the spirit of truth, in other words, the spirit of God, would such glaring imperfections have been recorded, as now stand forth vouchers of the imperfections which adhere to individuals, who have been the most upright of any among the children of men ?

Much has been said by our religious brethren, of Jacob and Esau. *Jacob have I loved, and Esau have I hated*. Never was more absurd ravings upon any portion of divine testimony, than upon this. Two children are born unto their parents in their old age, the one is called Esau, and the other Jacob. The first-born, it seems, received his name on account of the appearance his skin made at his birth, which name was afterwards confirmed by his fondness for the red pottage prepared by his twin brother. Jacob most ungenerously took advantage of this strong predilection, at a moment when it was combined with hunger and fatigue, and offered him this favourite mess, if he would relinquish his birth-right. Esau, reasoning upon the subject, pertinently says, “Behold I am at the point to die : and what profit shall this birth-right be to me ?” So he sware unto Jacob, thus divesting himself of his birth-right ! Yet one thing still re-

remained to him as the *first-born*, (if he should survive) the patriarchal blessing. There were great and numerous advantages attendant on, and included in this birth-right, as, 1st, Its dignity and authority over his brethren, Genesis iv. 7, and xxvii. 29, 37, and xlix. 3. 2dly, A double portion, Deuteronomy xxi. 17. 3dly, A special blessing from his father, Genesis xxvii. 4. 4thly, The priesthood, and chief government of the affairs of the church and family.

These privileges with the appendaged blessing, all appertained to the first-born. The first-born was considered an especial type of Christ, who was the first-born from the dead, and of the great privileges of the church, particularly of adoption and of eternal life, Hebrews xii. 23. And therefore for slighting all these sacred and glorious privileges, he is justly called profane, Hebrews xii. 16.

I confess I feel much pleased with commentators, Dodridge, &c. &c. who in their observations on this transaction, readily admit it was overruled by divine interference.

Considered merely as a human act, it certainly has some very atrocious features. The part acted by Jacob and his mother, was reprehensible in the extreme, destitute, wholly destitute of due respect to the venerable patriarch, or the eldest son of the family. If we scrutinize the character of the two brothers, it cannot be a question, which is the most meritorious, the most amiable. I have frequently melted into tears, while considering Esau as the willing, obedient son, the son of the father's affection, hastening to perform the part assigned him, guiltless, and wholly unsuspecting of the deep laid schemes of his domestic enemies. Did he not felicitate himself upon his success in obtaining the wished for food? With what glowing satisfaction must he have returned to the parental dwelling; what must have been the sensations of his mother, of his fraudulent brother, as Esau, with the step of celerity, passed on to the culinary apartment to prepare the food, to prepare it with his own hands, no kind directing mother to assist by her counsels the savory preparation? I seem to behold the virtuous youth, while I anticipate his mortification. Expectation and filial piety, are visible in every feature of his face. At length his labours are ended, the savory meat is made ready, and with the light step of cheerful duty, he hastens forward to the presence of a venerable, a beloved, a dying father, for Isaac was supposed to be drawing near his end. I hear him affectionately say, Let my father arise, and eat of his

son's venison, that his soul may bless me. I hear him affirm, I am thy son, thy first-born son, Esau. I hear his exceeding great, and bitter cry, Bless me, even me also, O my father. How mildly does he question, entreat, and remonstrate, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right; and, behold now, he hath taken away my blessing! Hast thou not reserved a blessing for me? Hast thou but one blessing? Bless me, even me also, O my father. I hear his supplicating voice, and I seem to mingle my tears with those of the disappointed young man.

But turning from Esau and Jacob as *human beings*, and listening to Isaac, who, after the detection of the fraud, confirms the blessing, I behold the finger of my God, and regard these Hebrew lads as representing without, perhaps, their own knowledge, the dealings of God with man.

These twin brothers do indeed strikingly develope the Creator's plan and purpose, respecting the whole of the human family. Had Jacob, in every instance respecting the father, brother, and the son, acted up to the virtues which might have been exhibited in these characters, and it had then been said, Jacob have I loved; had Esau exemplified the reverse of every thing laudible and good, and it had then been said, Esau have I hated, we should have had reason to suppose, virtuous persons *exclusively* objects of divine favour, that he loved the righteous because they *first loved him*, and that he hated the sinner as much as he hates sin. But, this view not corresponding with the tenor of scripture testimony, is rejected, and it is generally conceded, that these twin brothers are held up as figures of the two covenants, works and grace, law and gospel. The elder willed, and was ready to execute, but he is set aside, while his undeserving brother, who neither willed nor executed, but by fraud obtained a blessing, where he himself conceived he merited a curse rather than a blessing, is accepted! Thus it becomes plain, that the grand design of the sacred historian, was to stain the pride of all flesh, to show God as the sinner's friend, and that, although the sinner was the object of his never-failing affection, yet that sin was the object of his never-failing abhorrence.

Great and good men, (it will always be remembered when I speak of *good*, I speak as a human being,) literary characters and scriptuarians unite to acknowledge, that the word *hate* as applied to Esau, or indeed to any thing that God hath made, never intended

what we intend by this vindictive and threatening term. It simply expresses a preference, an election of the one rather than the other; the election hath obtained the grace. God prefers the covenant of grace, to the covenant of works; in other words, he prefers the grace exhibited in the bestowment of the perfect righteousness, wrought out by the Redeemer, to the wood, hay, and stubble, which we are disposed to render in, as silver and gold. If the terms *hate* and *hatred*, were of such fatal and deadly import in scripture language, as we sometimes conceive them, there are some passages of holy writ, which could not fail to excite our utmost surprise. Jacob is said to have hated Leah, yet she bore him many children, and they appear to have lived upon friendly terms; we therefore qualify the term and say, that Rachel was preferred to Leah. Our Saviour, Luke xiv. 26, decisively says, "If any man come to me, and *hate* not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Will it enter into the heart of any individual to conceive, that this divine moralist, this God-man, this celestial philanthropist, should inculcate *hatred in the malignant sense of the word*, and that he should insist on the dominion of this baleful passion, as a requisite qualification for his disciples. Let us beware of blasphemy. Our Redeemer undoubtedly meant that every consideration must yield to him, that earthly ties must be nothing in comparison with our attachment to our heavenly home, to the Saviour of the world, and the truth he taught.

Thus did the Deity yield strong and decided preference to Jacob, to the covenant of grace; and it is particularly observed, that Jacob and Esau, were as the children of Isaac and Rebekah, without the shadow of a claim, mere nonentities, ere yet they had done good or evil, the figures were selected and decided as to their import. Thus, says the Apostle Paul in his Epistle to the Romans, ix. 11, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, the elder shall serve the younger."

Hence it is plain, God does not exhibit himself as partial to the one, as virtuous, or as hating the other as vicious. Had this been the design of the faithful Creator, different characters would have been drawn, both of the one and the other. But it is said, these characters exemplify the sovereign power of the Almighty;

that he receiveth whom he will, and rejecteth whom he will. As far as this observation involves the doctrine of election we say, *yea*, with our whole hearts ; but if it points to perdition we say, *nay, nay*, and our reason is, it comports not with the nature of God, nor with the assurance he hath given us in his most holy word. What end it can answer, to describe God as a cruel despot, creating beings to dwell in never ending misery, is not so plain. I was going to say, it was painting the Almighty in the same colours in which historians dip their pencil, when they describe the Neroes of their page ; but these Roman murderers, were not so bad, inasmuch as they did not fashion the people of Rome, nor breathe into them the breath of life.

One thing is certain, there are who while encompassed with darkness, most eagerly catch at any thing that looks with an unfriendly aspect upon the creature, they convert the most precious truths into denunciations of wrath. Misery and destruction are in their paths ; they hesitate not to consign millions of human beings to everlasting perdition, and rather than lose the felicity of seeing the purchase of the Redeemer's blood, the object of his inveterate hatred, they will make God himself the violator of his own law, of his promise, nay, of his oath. But as many as are taught of God will know, and knowing they will believe, that God is *love*, that he hateth nothing which he hath made : that God is love, and that in him there is no hatred at all, that God is light, and that in him there is no darkness at all.

The example produced in this oft cited passage, is, it must be confessed, rather unfortunate, for really Esau, the eldest son, supposed to be the object of God's hatred, was, in fact, greatly blessed. His conduct on meeting a brother, by whom he had been so grossly injured, evinced the excellency of his character and disposition. While it is notorious that the actions of Jacob, many of those which are recorded, are highly exceptionable. Passing over the deceit and falsehood by which he obtained the blessing, if we follow him to the house of his father-in-law, we shall find him in the practice of low cunning, and that unwarrantable art by which he dispossessed Laban of a very large part of his property, and his departure from the paternal dwelling is worthy of his deportment, while a resident in an abode where he had been so astonishingly enriched. Were any man in the present day, to act such a part as was performed by Jacob, what would be the opinion of religious

professors, respecting so atrocious an offender? Would they not consider him as black with crimes? The truth is, Jacob most expressively figured the race which he was designed to represent; he asked *in the name*, he assumed both the robe and name, and he stood before Isaac as the very identical Esau, and it was then, and not till then, he received the blessing.

Christ Jesus and the children of men, are, in *fact*, what these *twin* brothers were in *figure*, for Christ *is* the head of every man; in consequence of his mysterious union with humanity, the race of Adam are actually the members of that body, of which *he*, Christ Jesus, is the head; and that Christ hath tasted death for us, is the matter of our justification and redemption before God, and it is putting on the Lord Jesus, assuming the robe of his complete righteousness, which gives us that confidence, that consciousness, the result of which is salvation, complete exemption from every soul-appalling, soul-condemning, soul-damning apprehension. In other words, he who believes is saved, and he who believeth not is damned. Thus are we taught to anticipate the glorious era, when all shall be taught of God, and when consequently, all shall believe.

We have said, and we repeat, that we have no objection to the sovereignty of God. All power in the hands of a Being, who is perfect in goodness, in mercy, in truth, and in justice, must issue in the final felicity of the creature, whom his sovereign word commanded into existence. We are willing to acknowledge that the distinction between Jacob and Esau, was made before they were born, and consequently, before they had done either good or evil. We are willing that God should perform all his pleasure, both in heaven and on earth. We are willing that he should dispose of his creatures precisely according to his sovereign purpose; and we confidently believe, that all his purposes will issue in eventual good. We are sensible, and we acknowledge, that Moses and Pharaoh are both equally the workmanship of God. One was *ordained* an oppressor of the race of Abraham, the other was *destined* to bring them out of bondage. Many of the children of God, have conceived that Pharaoh was raised up for no other purpose than to throw him down with the greater vengeance! but the sentiments of the sacred writers do not appear to correspond with this idea. The Apostle in his Epistle to the Romans, ix. 17, speaketh decidedly:

“For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”

Thus, Paul believed the design of God, in raising up Pharaoh, was for the purpose of making his power known, and his name great in all the earth. And it is evident that Moses was raised up with the self-same view. And if we consider God as hardening the heart of Pharaoh, and stimulating the tardy resolution of Moses, who appeared sufficiently bold in his opposition to his Maker, we shall be ready to ask, in what consisted the mighty difference? As men, it is not surely so very apparent; but the one was a type of the grand adversary, and the other of him who delivered the children of men, from worse than Egyptian bondage.

Moses, although perhaps, the meekest among the sons of men, yet deviates capitally from the very virtue for which he was famed! See him under the influence of prejudice in favour of his own countryman, without even the *shadow of investigation*, so exceedingly provoked, as to slay the Egyptian who fought with the Hebrew youth; for aught we know, the son of Israel might have been the aggressor. It does not *appear* that he asked a single question; his only care was to be certain that no eye beheld, and to conceal the victim of his fury beneath the sand, which so fortunately presented. He appears more just on the ensuing day, when two men of the Hebrews strove together, and he adopted the cause of the *injured*. The following questions are pertinent: “Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?” This was sufficient; the discovery was made; one of his own countrymen had betrayed him, and Egypt was no longer a place of safety for Moses. He fled, fled his country for murder!!!

Why was this circumstance recorded? I presume it would not have been recorded, had the sacred volume been a human production, written by an author, determined at all events to celebrate the praise of the hero of his narration. But truth being the object of the inspired penman, and the design of God to stain the glory of the creature, and illustrate the character of the Creator, occurrences are noted precisely as they took place.

Thus the believer, even in the present moment, acknowledges what every tongue shall ultimately confess: That God alone is holy, just, and good. But let it never be forgotten, that *God is the*

holy-one of Israel. So, that although Israel be as the sands of the sea for multitude, yet every individual of this wide spreading family hath a deep and unalienable interest in this *Holy-One of Israel.* Nay, he is their head; and the holiness of *this One*, is in reality theirs. So that all those who in this state of things, are, for reasons best known to the great Master, rejected and cast off, shall hereafter be renewed and blessed with all spiritual blessings, according to the oath which he sware unto the patriarch, saying, "In thy seed shall all the nations of the earth be blessed." Truly there is sufficient room, and the blessing is of sufficient magnitude, to admit and encompass the whole family of man. "There is," said the celebrated Mr. James Hervey, "more merit in one drop of the Saviour's blood, than demerit in the sins of the whole world;" but we needed not the testimony of this great man to confirm this truth. Right happy should I be, if these great men were always found witnessing the truth, if they were uniform supporters of the honour of their Redeemer's name. It is really a pity, that such well meaning gentlemen should so frequently expose themselves, by the *indecision* of their language. How often do we hear individuals, in a mortified tone of voice, remark, "We were delighted with the commencement of his discourse; but by a denial of the testimony with which he began, the close of his sermon involved us in thick darkness."

It is greatly to be lamented, that preachers and writers cannot decide upon what is truth, that they will not declare either *for*, or *against* the gospel of God our Saviour; that we might ascertain upon what we have to depend. "If," says the prophet, "Baal be God, serve him; if Jehovah be God, then serve him;" but thus continually giving reason to believe, that the preacher himself cannot admit a plan so inconsistent, must have a tendency to injure the cause of truth. This method, it should seem, has been of long standing. Hence the barriers raised against it under the Mosaic dispensation. The law expressly ordained, that the people should not plough with different animals, nor sow their fields with different seeds; nor were they permitted to habit themselves in a garment constructed of different materials, for it was particularly enjoined on the people of God, that they should not wear a garment of *linen and woollen*. The linen we are told was the righteousness of the saints, which is certainly the righteousness of Jesus Christ, wrought by him as made under the law, not to *break*, but to *fulfil* the law.

The wool, the product of the sheep, leads to the consideration of the righteousness of the creature, these must not be *mixed*; they are both desirable in their place, yet we had better go naked, than wear this garment of *mixed materials*.

But there is, blessed be God, no necessity for going naked; we may at all times say, "O Lord, I will praise thee, for thou hast clothed me with the garments of salvation, thou hast covered me with the robe of righteousness;" and, in fact, the righteousness of God is *unto* all, and *upon* all those who believe. Whosoever believes the gospel, in that very assent to divine truth, in believing, puts on the Lord Jesus, as made of God unto him righteousness, sanctification, and redemption; and having thus received him, as he hath received him, so he walketh *in him*, rooted and built up in him, and established in the faith which he has been taught, abounding therein with thanksgiving.

Thus is the smell of the elder son's garment, as a field which God hath blessed. Mr. Westley piously and emphatically says:

"Let the world their virtues boast,
Their works of righteousness.
I a wretch undone and lost,
Am only saved by grace.

"Other title I disclaim,
This, only this, be all my plea,
I the chief of sinners am,
But Jesus died for me."

But the author of these lines had no objection to human excellence; neither have I who transcribe them. Would to God that virtue, *humanly speaking*, every where abounded. Yea, we conceive that virtue, virtue of the *fairest growth*, will abundantly prevail where the garment of Christ's righteousness is put on. We confess we do not *worship* the virtue or the religion of any person, who has no acquaintance with the Lord Jesus Christ. Acquaint now thyself with God and be at peace, for what is called religion or virtue, distinct from the Author and finisher of our faith, can obtain no place as the matter of our justification before God.

Speaking as a man, I delight in the growth of human rectitude, I am a gratified observer of domestic happiness. A faithful and affectionate married pair, patient and judicious parents, obedient and grateful children, attached and confiding brothers and sisters, obliging neighbours, social excellence, all these I truly admire, all these

possess my veneration, and I am charmed with every thing which can justly be considered as ornamental to humanity.

The philanthropic possessor of opulence, who delighteth to do good and to distribute, who visiteth the sick, who clotheth the naked, who feedeth the hungry, and giveth drink to the thirsty, who breaketh the chains of the prisoner, and receiveth into his mansion the destitute stranger; such an individual my idolatrous heart is inclined to worship. I have wept with pleasure at the benign liberality of a Penn, and I have followed with sensations bordering upon adoration, the luminous footsteps of a Howard; I have, in imagination, entered those prison walls which he hath irradiated by the light of his countenance, and I embrace him in the arms of my affection, of my esteem.

Friendship I have considered as the balm of life, and the virtues which combine in the *character friend*, possess my entire approbation. The good works which are profitable to my species, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; these I unite with the Apostle to praise; on these I would contemplate with inexpressible complacency. In one word, I would promote with my whole soul whatever would elevate, whatever would adorn human nature.

But the grand work of redemption, that which authorizes my appeal to the great Author of rectitude, that by which I am furnished with the answer of a good conscience toward God, all this must be looked for in a purer source.

Nor can I consent to wear, when making my appearance before my Creator, a garment composed of materials which he has strictly forbid me to mix; I cannot wear the linen and the woollen garment, the garment spotted by the flesh; I cannot sow the field with different seeds. When I appear before the King of heaven, I must have on my wedding dress, the robe of my Redeemer's righteousness, the garment of my eldest brother, that so the smell of my raiment may be like a field which God hath blessed.

I am happy, my friend, that you can understand me. May your views of an opening heaven be brighter and brighter, unto the perfect day of your God. Farewell.

LETTER XVII.

To a Preacher of the Gospel.

MY DEAR SIR,

MR. W. leaving this town for the place of your residence, early in the morning, I take the opportunity of adding to the large packet, written by our dear mistaken friend P. which Mr. W. will hand you. You will find in this manuscript a number of useful hints, and singular observations; and you will, as I trust, be as much disgusted with some remarks, as you will be pleased by others. I am astonished to find a person knowing so *much* of divine revelation, at the same moment that he knows so *little*. Poor gentleman; he makes our Saviour the devil and all, with a vengeance; he tells us that when we arrive at such perfection in divine knowledge, as to behold in *our Saviour*, the man who had *not on the wedding garment*, we shall be furnished with a key which will introduce us to an acquaintance with many other passages, viz: The tares and the wheat; the sheep and the goats, &c. &c. Upon this gentleman's plan or principle, *Jesus* is the *judge*; who says unto Jesus, the goats, Depart ye cursed into everlasting fire!! Jesus is also the tares which the scriptures say, and we believe, were sown by the wicked one; and which tares, we conceive, he who saveth his people from their sins, will in the end of the world command his servants to weed out, binding them in bundles and burning them. "But, no," says Mr. P. "the tares are Jesus;" so that when the tares, Jesus, is separated from the people and burned, then shall the people shine forth as the sun in the kingdom of the Father. Shocking blasphemy! Would you not suppose this the language of a lunatic? You will be surprised at the account he gives of Jacob and Esau, and of the fowls of heaven being called to the supper of the great God. I am beyond expression amazed at the old gentleman! Surely, surely, the scriptures as expressly delineate the adversary of the human family, as they do the Friend and Redeemer of mankind; they describe the fallen angels as unequivocally as they describe fallen man; they speak of the judgment of the one as plainly

as of the judgment of the other ; they expressly designate the works of God, and the works of the devil. How is it then, that these scriptuarians make such horrid blunders, throwing the whole plan of revelation into confusion. Yet, after all, as I before observed, there are many excellent remarks made by the writer, by which we may profit ; and as the old gentleman has given me leave, in a letter which accompanied the manuscript, to do with it just what I please, I would, were I able, publish from this manuscript, every thing calculated to do honour to the gospel of God our Saviour.

I think I mentioned something to you of a Mr. W. who had been in Boston some time past, preaching against our Saviour ; the poor soul thought he was only preaching against me. He was uncommonly zealous and very popular, and the worshippers of anti-christ boasted much of him ; but they are proportionably dejected, for he is now (if I may judge of him by a letter I have recently seen written by him, to Mr. B.) a most zealous preacher of the gospel of Jesus Christ, in the very same manner, that it was preached by the apostle Paul. I will endeavour to procure you a copy of this letter, and I will, at the same time, send you a copy of the letter I am going to send to this same Mr. W. ; my name is mentioned in Mr. W.'s letter to Mr. B. not, I assure you, to my advantage. I suppose he had received from the enemy to whom he writes, a droll account of me and my sentiments, to which Mr. B. by the by, is a stranger ; but I will endeavour to send you all about it ; I am sure it will please you.

I could not forbear smiling at your remarks on Bacchus ; yes, he has indeed drank of that wine, which produces a worse intoxication than the juice of the grape ; and his disciples are more mischievous than were the Bacchanalians of old.

I have a letter from Boston, earnestly requesting me to draw my pen in answer to this opposer, and that absurd defender of the grace that wrought out, and brought in salvation for all men. I have written to this requester, that beside my inability which is an insuperable objection, I have sufficient reasons to prevent my taking public notice of either of these writers. With respect to Bacchus, every unprejudiced person possessing only a moderate share of common sense, will readily discover that the poor man has confounded himself ; and to a persons of a contrary description, a Paul or Relly would write in vain.

As for this anonymous advocate, for what he calls the *salvation of all men, or salvation for all men*, I pity him from my soul ; I see he is endeavouring, by seasoning the gospel with a sufficient quantity of fire and brimstone, to render it quite a savory dish for the self-righteous Pharisee. He commences by sacrificing to the demon of popular prejudice, the obnoxious stranger ; a good step this, toward preparing the religious world for the reception of his new-fangled gospel, or glad tidings of damnation. I think your remarks on this writer very just ; but how ignorant does this reasoner appear, of the sentiments of the holy good men whom he introduces ! No man on earth can be a greater enemy to the doctrine of the restitution of all things, than was Mr. John Westley ; yet this is one of the *holy men* who this writer affirms, was an advocate for Universal Salvation.

Yet, in this small pamphlet there are a great many good things. I think the author means well ; he sees plainly the scriptures teach, that all men are redeemed, and that consequently, all men must finally be saved. He also perceives the difference between the followers of the Lamb in the narrow way, and the children of this world in the broad way ; and that not only in the present visible state, but in the future invisible state, until the resurrection of the just, and the unjust ; that the one enters into rest by believing, dieth in the Lord, and riseth to the resurrection of life. All this he perceives, and all this is sacredly true ; but he doth not see that it is the *blood of Jesus* which cleanseth from *all sin*, and that it is not by a *very long* season of pain and torment, that the wretched race are finally brought to love and serve their God and Saviour. He does not view Jesus Christ as completing the destruction of the works of the adversary. Could this poor soul have seen the doctrine held forth in the parable of the tares of the field, he would not have been obliged to look *beyond the end of the world*, to a long season ; God only knows how long, for that glorious period, when the kingdoms of the world shall become the kingdoms of God, and his Christ.

But our grand adversary is changing his ground ; if he cannot stop the progress of truth, he will assume its form, and thus transforming himself into an angel of light, he continues the arch-deceiver still. Yet the power of the adversary is more manifest in our *own bosoms* than elsewhere, even as the heart is deceitful above all things, and desperately wicked ; it is indeed. Every individual, attentive to what passes in his own soul, would, I imagine, subscribe

to the truth of this testimony. I should never be afraid of the enemy *without*, were I safe from his power *within*. It is here I groan being burdened.

Tell me, my friend, how do you go on? Do you find your strength proportioned to your day? How do your hearers conduct? Do they begin to think they are so *rich* that they need nothing, and do they therefore stay at home; or if they do drag themselves to church, do they begin to find you are tedious, that you make use of repetitions, that you go too much *about* your subject, without coming to the point, and that you say a great deal too much on one thing? Are they frequently ready to exclaim, Nothing but this manna. But perhaps you may have no *friend*, who would choose to communicate the intelligence to you, even if your hearers should thus express themselves. Yet I counsel you to prepare yourself for this, and even for worse, should you continue in your present character. God incline your heart to *bear* and to *forbear* one thing, as I trust, you will always have in your power, you will always be independent of the people to whom you preach.

You are solicitous respecting our sick folks; they are better, but as the Doctor pronounces the disorder from which they have suffered, contagious, we are apprehensive for their attendants. However, for myself, I think not much of this; every arrow, even the pestilential arrow has its commission. I should never hesitate to follow the calls of duty even to the bed of pestilence. I wish we could die without pain, or sickness; I am not afraid of death, but I shrink from its precursors.

I shall soon be obliged to turn my attention to the portion of sacred writ to which you advert, and then it is possible I may be able to give you my ideas thereon. I find a vast deal of profitable pleasure in going regularly through the prophecy of Isaiah. I have reached the 9th chapter. I wish I were able to communicate to you all it pleased the Divine Being to show me as I proceeded; but perhaps he will show it to you himself, and I believe you will have the sum and substance of the whole, at some future period, adorned with the graces of poetry, from your admired friend. She has very carefully sifted my discourses, and preserving the flower, has made them up in her own way—I mean with respect to *manner*, and I need not, nor can I say, how much better they will appear in consequence. But you must not give her any hint of what I have told you; if you should, it is ten to one but she will stand

stock still, for you must know she has no very great opinion of her own performances, and that she thinks you are mighty wise, and that of course you will be eagle eyed to every fault.

Do let me hear particularly of Mrs. A. ; is she still enveloped in thick darkness, stumbling at every stumbling stone ? or has she by the favour of heaven, been brought into the light of life ? I imagine her bewildered situation has given to the adversary and his disciples, much triumph. No doubt they greatly rejoice, exclaiming, there, there, so would we have it. Yet I hope we may say, " Rejoice not over me, O ! thou enemy, for although I be fallen, I shall rise again ; although darkness continueth for a night, joy cometh in the morning." Give my love to *poor rich* Mrs. M. God be good unto her. God I hope will raise her up friends. Well, *all*, yes, all things shall work together for good. It is indeed the creed of the christian, he gave *us* grace in Christ Jesus, before the world began, nor can any thing which has turned up since the beginning of time, possibly deprive us of this grace. Far, very far from it ; it is confirmed to us by what has since succeeded. But surely, surely, the worshippers of Anti-Christ make the word of God of none effect ! "*What us,*" they demand ? He gave *us* grace in Christ Jesus. 'To whom did God give grace ?' "*To us,* that is to all who believe." But will they abide by this ? They will not, we assure them we believe. Well, are they convinced we had grace in Christ Jesus before the world began ? They are not. *Then* it is to all *true believers*, that is to all who believe their creed.

If you knew how much is said relative to your visiting this place, I think you would come, if you could tarry but a night ; no carriage passes our door, that does not raise our expectations. I shall be much disappointed if I am not indulged by a visit from you, before I take my departure, and in full expectation of this favour, with love to all friends, I remain your friend and brother.

LETTER XVIII.

To the same.

I CAN never miss an opportunity of assuring you that I am, with fervency of affection, your friend and brother, and that I am right happy to find you my fellow labourer, may you continually see the good seed you are honored with the privilege of sowing, taking deep root downward, and bringing forth much fruit upward, to the praise of his name, who hath called you to be a witness to that truth, which hath been delivered by the mouth of all God's holy prophets, ever since the world began. I congratulate you that you have at length passed a happy Christmas, and that in your elevated transports, so many sensible friends have participated—may their numbers still increase, and may you, with your increasing flock, feeding in the rich pasture of the good shepherd, go on from strength to strength, until you shall arrive where you shall no more hunger nor thirst. Yes indeed, your subject was truly glorious—pity it should ever be thought old. We are, however, rapidly hastening to that world, where it will be ever new. Go on, my friend, you will in no wise lose your reward, but you will have frequent need to put up the prayer of the disciples, *Lord, increase our faith.*

I have often told you I am not a ready writer—I wish for my own sake I were. I hardly think my scripture expositions would be of any use to you ; you will find abundantly more satisfaction in receiving divine intelligence directly from the fountain head, from the source of light and life. However, I sincerely wish our friend's poetical paraphrase of the fourteen first chapters of Isaiah were in print—I have never seen any thing more excellent. I am glad you continue to love your hearers. I wish their rock may never cease to flow, nor they, as beloved of their God, ever cease to slack their thirst with its pure refreshing waters. I wish I could so believe, as never to make haste, and so stand still as to behold the salvation of my God. You are still wondering that I do not write, that I do not write copiously ; but when once I conceive highly of any person, and view him as my friend, and I must conceive very highly of any person,

whom I do view in that character. When I think I have made, or rather when I think my merciful benefactor has kindly indulged me with an addition to my chief treasure, I tremble lest I should sink in the esteem of such a friend. I repeat, I never was designed for a writer, if I am any thing I am a speaker, and I really think I ought not to leap the barriers, which seem to be the handy work of nature. Yet it is grateful to hear you address me as your *very dear friend*, and if I do not respond, you will not continue thus to write. I have frequently written to — and once thought I had very dear friends in that town, indeed I think so still; but if we had our residence in the same place, we should not even then be near in *every sense*, yet my heart loves them, and it gives me no small satisfaction to know assuredly that we shall be very near, in every sense, when we meet in the kingdom of our Father.

I had almost come to a determination to close up my letter bag for your town, for you must know I have long since viewed friendly epistles in much the same light as a miser does his gold, and like him I have gotten a number of canvass bags to contain them, but I have once more opened my bag for — and I expect from you a considerable addition to my treasures.

I am exceedingly glad you are still determined to avoid that peace destroying subject, politics; and I wish all your connexions were willing to make the same resolution. I bless God you are so well able to rise superior to the insults of a misjudging world, and that you are blessed with a disposition to treat with humanity, the unhappy beings who study to render you miserable. Indeed *we* can afford to regard our enemies with an eye of lenity, *we* can afford to be benevolent, uniformly benevolent, when we turn our eyes to an assured prospect of a future, permanent, and undisturbed repose. Indeed the felicity immediately resulting from our reversionary expectations, exceedingly outweighs every species of trial that we can possibly endure, while travelling through this strange land. No doubt the covenant is in *all* things well ordered and *sure*. But alas! there are times, while my lips pronounce this truth, that my heart reproaches me for feeling a complaining temper of mind.

How strangely sounds the apostolic admonition, when we consider to whom it was addressed—That it should be necessary to caution the first christians not to suffer as *murderers or thieves*, as to that of busy bodies, in other men's matters. This is an error which I suppose was always extremely natural. Would it not be well to consider the propriety of classing these crimes together?

You say you have never yet suffered as a christian, but justly observe, you are not sure you never shall ; for your consolation I *am sure you will* ; not for living godly in the antichristian sense of the word ; very few I believe ever suffered on that account ; on the contrary, if you will live godly in *yourself* you will be so far from incurring the hatred of all men, that you will be admired by all men, for although all men have not this godly life, yet all men hope to have it, and expect no salvation without it ; nay, in general, salvation is expected consequent thereon. Hence they universally agree to worship this idol that is set up ; yea, both those who think they have this godliness in themselves, and those who acknowledge they have it not.

But if you will live godly in *Christ Jesus*, our divine master assures us you must suffer persecution. God in mercy give us in patience to possess our souls ; may we still look forward to that glorious immortality that was prepared for us, from before the foundation of the world.

It is a delightful thought, that the world is not to be overcome by us, therefore we dare be of good cheer, when we hear the Redeemer say, I have overcome the world. Yet how does this appear to the eye of sense ? not at all ; hence it is by faith we have peace with God ; by faith that we can be of good cheer. Did I not say we had reason to cry out with the disciples, Lord, increase our faith.

How very easy it is to draw conclusions from our own feelings. Are you not, you ask, at liberty to go *when* and *where* you please ? Very fine ; but I pray you now take a view of my liberty, with respect at least to body and estate. My body has long been a prisoner, although in some sort a prisoner at large. Those disorders which must at last subdue have not only laid hold of my decaying frame in its out works, but have also taken possession of the citadel ; yet perhaps these troublesome foes have only taken up their winter quarters in my territory ; the main body at least, may decamp on the coming of the summer, and I may thus be able to surmount the difficulties of a journey to which I look forward with no very pleasing sensations. Both my mind and body are debilitated by inaction, and I am convinced I ought to be about my master's business.

But now for my estate. It is true I have not the mortification to reflect I have sunk my estate, except my selling my horse and spending the money may be considered in that light. I am neither able to purchase another horse, nor to keep him if I had one. This

is another reason, why I cannot go where and when I please. Alas! my friend, could I always remain young and in perfect health, and continue itinerating, I might do very well. You think, and you have reason to think, that professing friends do not act consistent with their character; but *you* can still possess a degree of independence, but for myself, alas! I feel I am dependent; would to God I could feel my dependence only on him. But, why am I in this thorny path? What led to it? O, my liberty! Now if I had health, and horse, and money, I should perhaps go *where* and *when* I please; but without either of these, where is my liberty?

“But how are you to take your proposed journey?” I expect soon to have better health, as I told you just now. A friend is to furnish me with a horse; and as to money, I have hope that I shall gather as much on the way, as I shall scatter. No, I cannot go where and when I please; I can wish, perhaps; but there, so it is, and so I suppose it must be. I wonder if our superiors, while labouring in our Lord’s vineyard, found superior treatment. I want very much to know, how they were supported, and what treatment they received from their adherents? I am strongly inclined to believe, that great as they were, their sufferings were as great as ours. Positively, I am ashamed to complain; every thing considered, I am much better circumstanced than a person in my character ought to have expected; and, for the people, if compared to human nature at large, although individuals have been pronounced alike in every age, yet it appears to me they are as much better in this age, than they were seventeen hundred years ago, as—as—as—O, I do not know, seventeen hundred times better, for any thing I know to the contrary, at least, if we are to pay any regard to history. Nor are professing Christians an exception. If the present race of men be not good, yet, I repeat, they are not by many degrees so bad as those to whom we advert; and I verily believe, if the people to whom Paul preached in Corinth and many other places, were as well known to us, as those to whom we administer, allowing for the *advantages* they derived from the *disadvantages* they laboured under, from the persecuting wolves among whom they dwelt, and from the extraordinary gifts of the Holy-Spirit, which were in that day conferred; I really believe, I say, without these advantages, the former when contrasted with the latter, would suffer by comparison. But when we look at the picture drawn by the impartial historian of the Christian world, in the second or third century! O, my friend, can we wonder at the growth of infidelity?

I wish I had immediately complied with your request relative to the ten virgins ; my difficulties augment by delay ; yet I think I shall attempt it on certain conditions, however, but not by your son ; I have not now leisure, and besides, I do not wish to have so much the advantage of you in the writing way, by rendering my communications so much more copious than yours. I am determined, in the traffic of friendship, to make no allowance for *quality* ; *quantity* is all, and on this principle, the balance is all in my favour. Your son looks finely ; he has been hospitably treated by the foe ; thus hath kind providence rendered unto you *abroad, in the person of this amiable son*, those acts of kindness which you have shown to the stranger and the prisoner at home. How condescendingly indulgent is the God from whom we *receive every thing, every good* which we enjoy, when he encouragingly and soothingly says, "Whoso giveth to the poor, *lendeth* unto the Lord, and *look* what he layeth out shall be paid unto him again." *Look*, hath he not paid you again ? But, you will say, you had previously received abundant compensation, inasmuch as it is more blessed to give than to receive ; nor am I inclined to dispute this point with you.

The account you give me of these same *modern* Christians is, I confess, truly pleasing ; and not the less for being unexpected. It is like my friends, that is all ; and they are the gift of my everlasting Friend. Their expressions of affection toward me, are but the outward and visible sign of what is infinitely more valuable than silver or than gold, at least, in my estimation ; they give assurance of that disinterested, that sacred friendship, enkindled by a love for that truth, which our common Saviour hath commissioned me to proclaim. May God, all-gracious, bestow upon each of my friends, as the best recompense they can possibly receive, still higher, still brighter views of that love of God, a *perfect* knowledge of which, passeth understanding. May they drink deeper and deeper of the soul-satisfying waters, that flow from the wells of salvation. Tell those dear friends, I cannot now visit them, but bid them look forward to that era, when distance shall no longer separate the family of man.

Some of my connexions affirm, the sabbath is not to them a day of rest ! Whenever this is a truth, I am furnished with a subject of serious regret. When the sabbath is not a day of rest, it must be indeed tedious. O, that Christians were as wise in their generation, as the children of this world ! they would then hold upon this

returning emblem, of that rest into which the believer entereth, sweet communion respecting the rest that remaineth.

I have often wondered at observing the worshippers of anti-christ so much more zealous, than the worshippers of the Saviour of the world ; yet, our opponents frequently affirm, that were they assured of final happiness, they would commit all manner of iniquity with greediness ! What is this, but avowing that the kindness of a parent would embitter their souls, would render them disobedient and solicitous to break his commandments ? What is this, but confessing that the blackest ingratitude is umpire in their bosoms ? What is this, but denying that virtue is its own reward ? Thus, the very same principle, that renders these cavillers diligent through the week, renders them equally so on the sabbath : and thus, according to their own confession, a mercantile principle carries them to the house of God, and originates their boasted religion. But, let them pass, while I assure you, that I am in the only religion worth a thought, the religion of Jesus Christ,

Your friend and brother.

LETTER XIX.

To the Same.

I HAVE, my very dear friend, considered, and will freely tell you my opinion of the proposals you have enclosed ; I think the prospectus good, and worthy of all acceptance ; and glad at my heart I should be, if you might obtain suitable encouragement ; but it is not in my power to help such a work forward, and knowing something of human nature, and of the circumstances of my friends, I am really apprehensive you will not be crowned with success. I know you delight in doing good by gladly distributing, and that you proceed on as good a principle, as can actuate humanity : and although, perhaps, no action performed by fallen men, can be wholly free from a desire of *self-promotion*, yet, notwithstanding, I consider this same desire under the regulation of rectitude, not

only admissible but laudable, and perhaps, men would still more effectually elevate themselves, were they to disclaim all title to merit, and say, with every faculty of their souls, "*Not unto us, not unto us, but unto thy name, O Lord! be all the glory.*" Many are the methods taken by the pride of man to obtain superiority; how happy would it be for our species in general, if pride were manifested only in an ambitious desire, to surpass our brethren in acts of beneficence. Well, in God's good time all will be right.

You observe, it is necessary pride should be humbled. Assuredly then it will be humbled; but it is the power of the Almighty which must do this, for it is not in us to will, or to do in this respect; he that breathed into us the breath of life, can alone regulate the mind. Ought it to be viewed as a humiliating consideration, that on comparing our actions with those performed by the *only wise God our Saviour*, we come to learn that his actions, and their source, is as much superior to ours, as the divine nature is to the human nature? Man, you say, was made to have dominion over all things. What man? The *figure* or the *substance*? "*One in a certain place saith thou hast made man a little lower than the angels, thou hast put all things in subjection under him, now we see not all things put in subjection, but we see Jesus, &c. &c.*"

Yes, blessed be this man, the right of redemption was in him, yea, and the right of the redeemed too, and indeed the right of all things, for all things were made not only by him, but for him, even *the wicked* were made, like briars and thorns, for destruction. The head of every man was crowned with thorns; thus when all we like sheep had gone astray, the iniquities of every man was visited on the head of every man, for the Lord laid on him the iniquities of us all; nor is it wonderful, that on this head of every man, was found the emblem of the curse; on his head who was *made a curse for us*, on the day that burnt as an oven, when the proud, and all who did wickedly, were as the stubble. Thanks be to God our Saviour, who so effectually put away our transgressions, by the sacrifice of himself, that neither root nor branch remaineth before God, to condemn us. So that we can say we are black, but comely; black in ourselves, but comely in him, in whom our once offended, but now reconciled God hath accepted us; saying I have not seen iniquity in Jacob, nor perverseness in Israel. Ye are complete in him, says the Apostle. To live contented in the belief of this

glorious truth, is to live by faith. To seek for this bliss any where else, is to seek for the *living amongst the dead*.

My health, my dear friend, is far from being established, and I am far from expecting it ever will be ; I am, you know, verging on the winter of life, and cannot expect much fair weather, yet there are in the wintry season some fair days ; and the wintry season of life produces some fair days, it would be unreasonable to expect more.

By one consideration I am consoled. If winter be gloomy, it is short. I shall not live always. Life itself is generally to me a most intolerable burden ; “ but every moment takes away a grain at least, of the dead weight that hangs upon me, and gives a nearer prospect of the grave.

No indeed, I am so far from wondering that mankind in general are so blinded respecting the truth, that I wonder they are not more so. Nothing short of omnipotence can remove the veil from the heart ; and thanks to almighty God, Omnipotent power will in due time take away the face of the covering from *all people* ; and all shall know him, from the least to the greatest.

My host is anxiously employed in collecting seeds for his garden ; he wishes you to assist in procuring him some, which are choice and rare. How solicitous are we to sow the seed, the growth of which is perishable, and which can only support our dying frames ; and how little concerned to sow the seed of everlasting life. But such was not the procedure of the Son of God—the son of man—Glory be to *his* almighty name, to whom alone it is due.

The acts of kindness shewn me by my friends, convince me I am dear to them. God himself has proved his love to sinners, by his *given* favours. God so loved the world, he gave them his Son ; and *in him all things*. I can never imagine true love to God or man, ever took place in any heart, without rendering it studious to please the object, to whom it was attached. By their fruits shall ye know them.

I am happy in the prospect of seeing you ; more so in the assurance that you are not likely ever to want a motive for visiting us ; and most of all, that you are strong in faith, giving glory to God.

Yes, my friend, we do indeed hear the lip of truth pronounce, *my peace I give unto you—my peace I leave with you. In me you shall have peace*. In the world you shall have tribulation ; *but be of good cheer—I have overcome the world*. Yet, what is it to us,

that *he* has overcome the world ? If indeed *we* could have overcome the world, then *we* should have been conquerors, and how dignified would have been our characters, and how peaceful would have been our future lives ! What could we have to fear from a conquered enemy, you know ? Then, most assuredly, we should have been of good cheer.

And why not now, poor sorrowing way-worn traveller ? since all which the Redeemer did, he did for us men, and for our salvation ; and let our hearts, our believing hearts, ever more cheerfully say Thine, O Lord, be the kingdom, the power and the glory, for ever and ever, amen. This is the glory of the christian religion, that it gives us to triumph as much in what our Saviour has done, as if we had performed his every action in our individual persons, ; and we are assured we shall reap every advantage arising from the complete victory he hath obtained, as much as if it had been the result of our own particular exertions.

Blessed are the people who know this joyful sound. Happy are they who believe in their hearts, what the word and spirit saith, respecting the head and the members. But the election obtains this knowledge, and the rest are blinded ; yet, as we have a thousand times repeated, we are assured that the time will come, when the face of the covering will be taken from all people, and the veil from all hearts ; then all flesh shall see the salvation of God together. I will transcribe for you, the conclusion of an oration, delivered to our masonic brethren. I know it will please you.

“ Worshipful brethren, and respectable friends. The maxims of truth and the principles of benevolence must finally prevail, and triumph over all opposition : for great is the truth, and stronger than all things. Sweet is benevolence, the source of felicity, the highest excellence of Deity, The works of the devil must be completely destroyed. Vanity and lies must come to an end. All the seeming evils, and apparent blemishes, and imperfections in the universe, which is the building of God, our supreme master, and the sovereign, allwise and benevolent Architect, shall in process of time appear to be necessary parts, and real beauties of the stupendous and amazing structure. The mystery of God shall at length be finished, and righteousness alone shall be exalted.

“ What transports of delight ! what sublime raptures of bliss. must every heart experience, when vice and mortality shall be known no more—when calamity shall be banished the creation—

when all tears shall be wiped from all eyes—when all enmity shall be erased from all hearts—when all the various communities, and combinations, the sexes and distinctions of people, and nations, and languages, and manners, after being conformed to the maxims of truth, and inspired with the affections of generosity and love, shall be united upon the immense theatre of simplicity, before mentioned, in one general assembly, through which innocence and joy shall reign in harmony for ever ! What august and majestic scenes shall open to gratify our increasing curiosity, when every middle wall of partition shall be broken down and removed, and we no longer confined to distinct apartments in the great *circle*, shall be at liberty to make the grand tour of immensity, and meet with none but friends ! What an employment for eternity ! What enjoyment for the rational and longing mind, in all its boundless capacities of pleasure.

“ A prospect *this*, which if any thing can, must irresistibly prevail upon us, to conduct with the wisdom, the fortitude, the concord, and the dignity becoming MEN of REASON and brethren of HUMANITY.”

Thus much for Mr. D.'s Oration ; to you I leave the comment.

As there is nothing for which I more ardently wish than the promulgation of the truth, as it is in Jesus, and as I know the “ Union ” well calculated to accomplish this purpose, I do most sincerely wish your subscription may be liberally encouraged. I trust you and your honourable friend will not be disappointed respecting the copies you expect from London.

You ask if I have any further addition to make to the hymns : if you pronounce those I have forwarded worth inserting, you are indebted for them to my apprehensions of standing upon the threshold of the new world. I expected before those hymns appeared amongst men, I should appear among angels : but I assure you I have so very indifferent an opinion of my attempts in this line, that I think I shall not again expose myself to ridicule or censure. When you first mentioned selecting from Watts, &c. &c. it appeared to me like sowing different seeds in the same field ; but on recollection, I believe a judicious hand may collect various fragments, and some few whole hymns, that appear to be written in the spirit of the gospel ; but as their adherents know they were not written in the same spirit which dictated Relly's hymns, when said hymns are found in his collection, will it not induce a supposition that he was with them in spirit ? However, you are the best judge of these matters, and to you therefore I leave them.

You ask me relative to the narrow way, and the strait gate : Mr. T. asked me the same question : Take my ideas in a few words. There is but one way to life, viz. by keeping the commandments. Into this way no mere man ever entered ; but Jesus Christ entered into this way. Why then does Jesus himself say, strive to enter ? Was not Jesus made under the law ? Must he not teach according to the dispensation he was then under ? Is not this exhortation, strive to enter in, tantamount to another passage, if ye would enter into life, keep the commandments ? And again, work out your own salvation with fear and trembling.

Thus are we directed to make trial of our strength, and it is by this mean we obtain a knowledge of our own insufficiency. I had not known, said the apostle, that lust was sin, except the commandment had said, thou shalt not covet. But Jesus has now become the way, as being the Lord our righteousness ; and by this way if any man enter in he shall be saved from the destruction to which the broad way inevitably leads ; he shall go in, and out, and find rest and perfect security. Thus entering into the narrow way, is synonymous to believing ; and every one who has any acquaintance with his own unbelieving heart—with the world which layeth in the *wicked one*, and with the adversary of our peace, will easily perceive the propriety of our Lord's exhortation, strive to enter in at the strait gate. Yes indeed, there is great exercise of mind in entering in at this door.

Your ideas of yourself are immaterial ; you never will appear so elevated to others, as when you are inferior in your own eyes. But what have we to do with instruments ? We are the instruments of which the great Master will make his own use.

Before I close my letter, I have an instance of mortality to record. Mrs. P. is no more. I never saw death appear more beautiful. When such spirits take their departure 'tis the survivor dies. We suspected no danger until Sunday evening, and then the danger was considered as small ; but the pang at her bosom was the messenger of death. She herself soon recognized him ; yet we were flattered by some favourable circumstances, the deception of which barbed the arrows of affliction. But this night of adversity was gilded by the radiant light of life : she met her dissolution with such strong faith, as gave glory to the Redeemer, and great consolation to his disciples. No cloud gathered round her through the whole of her illness ; she saw her salvation complete ; she saw

that her redemption was sure, and she looked to the separating moment with pleasure. Yes, the affectionate wife, the fond mother, could quit with peace her darling family, for she trusted in the Redeemer, and she knew in whom she had trusted.

Thus has this lady witnessed, in the presence of many, a good confession. So gentle was her descent, that we could not perceive the instant of her exit, and she passed quietly without pain of body or mind, through the valley of the *shadow* of death. Indeed it appeared to us that she was literally sleeping. Happy soul, how highly favoured of thy God !

This unexpected demise will detain me here until next Monday. May God preserve unto you, your dear companion. My love to all friends. I ever remain your friend and brother.

LETTER XX.

To the Same.

My friends are involved in calamity. Well, this is the time for the exercise of faith ; this is the time to trust in the Lord, and stay upon the God of our salvation, of *our salvation* ; yes, it is *our* salvation ; nor is it possible we can ever be robbed of our glorious inheritance ; because the God of this salvation is *our* God. God is love, *our love* ; *God is light, our light* ; God is a refuge, *our refuge* ; God is a shield, *our shield* ; but time would fail to enumerate the many glorious characters our God sustains ; all of which are ours ; and is not this enough ? yea verily. Did we believe the omnipotent God engaged for our protection, we should at all times triumph in the thought, let our station in life be ever so replete with thorns, we should quietly hope and patiently wait for the manifestation of this our God, in every of his characters, well persuaded they were all full of grace and truth.

I need not tell you I wished for you last Sunday. I shall always wish for you when we assemble in our little sanctuary. I wish you would throw your eye over the seven first verses of the ninth chap-

ter of Deuteronomy : our system is very clearly taught in those verses ; but in what chapter of the book of God is it not taught ? Here we are very happy ; here we have the advantage of all others, without any cause for boasting. But we want no cause for boasting ; Jesus is enough for us, since we know him ; we want no more. It is enough for us that he is wise and good, for he is ours.

I wish to hear regularly how you proceed in the new and living way ? Do your hearers increase, is your strength proportioned to your day ? Do your friends appear serious, and are they so ? Do they believe with their *heart*, or with their *head* ? O, may God prepare you, for whatever is prepared for you ! I sincerely pray you may be fitted for disappointment ; let your expectations be ever so moderate, they will not be fully answered. Trust ye not in man, in any man ; trust ye in the Lord alone, in him you may at all times trust, not being afraid, but in him you will not always trust, you will sometimes lean upon an arm of flesh, and you will find it “a broken reed at best, but oft a spear, on whose sharp point your peace will bleed, and your hope expire,” and then you will resolve, and then you will re-resolve never again to rest your hopes of happiness on the creature, but you will confide again, and again be disappointed, until the emancipating moment when you shall leave the dull body behind.

Do you not often find you gain more information by preaching, than you communicate ? But you cannot precisely answer this question—yet you will find as you proceed, abundant remuneration. And you will pronounce it your *interest* as well as your *duty* to speak well of your Redeemer’s name. By the way, are we not servants of Christ Jesus ? And if servants, is it not our *duty* to do whatever we have to do ? Are we not still under an obligatory law to Christ ? Is it not one thing to have the answer of a good conscience by the resurrection of Christ Jesus from the dead, and another to have a conscience void of offence respecting our duty as servants ?

What does the apostle mean, when he says, I trust I have a good conscience, and when he says of others, their consciences were seared as with a hot iron ?

I venerate all those who act conscientiously, supposing their consciences do not lead them to act contrary to the law of Christ. But what would you think of a professor of Calvinism, who could go to mass, and take the wafer from the hand of the priest, and

receive the sprinkling of the holy water? What sort of a conscience do you think such a *Calvanist* must have? Such Calvinists, such christians must have a very inoffensive, accommodating religion. These christians will commend in private, the *narrow way*, and walk in public, in the broad way. Will such servants, if their Lord cometh and findeth them so doing, be commended?

What does our Saviour mean, when he says, whosoever shall be ashamed of me, and my words, in this adulterous generation, of him will I be ashamed before my Father and his holy angels?

Yes, yes, the world is a witch, that is certain, and right sorry am I you are so much bewitched by this same world; take care my good friend, I am not much afraid of the deceitfulness of riches, but the cares of this world, which increase so fast upon you, may become very injurious to you—No, no, it is not in our day that the truth will prevail as we wish to see it, and indeed we have very little reason from scripture, or the nature of things, to expect the religion of the Redeemer will ever be popular, until the *face of the covering be taken from all people, and the veil from all nations*. No, my friend, truth will not suddenly become acceptable to the *million*, until it is sufficiently tempered by worldly wisdom, and in fact it then ceases to be truth. However, it may, indeed it does prevail, in a good degree, and if our Redeemer should grant us, and those who see the truth as it is in his blessed self, sufficient grace to conduct properly, and to act a faithful part, much may be done. For myself, my journeyings in this country have been laborious, but I have the felicity to believe I have not laboured in vain.

I am sorry A. did not answer your expectations, but you must remember his frame, and consider it is but dust; that he is of the earth, earthy; that to err is human, and to forgive, divine: You may, for ought I know, be again in the garden, and in the same company, and if so, I trust your feelings are the same. God is present, were our eyes open to see him, every where. I wish no greater bliss to any being whom I love, than a *feeling* sense of the *presence of God*.

The testimony of that description of Universalists, to whom you advert, really afflicts my soul; they are doing all in their power to throw the whole Bible into confusion. What think you of their asserting that Korah, Dathan, and Abiram, were lively types of Jesus Christ? They insist that no being who was ever once happy, can now be miserable; the experience of every hour contradicts

their absurd assertions. In fact, the devil has so deluded those poor souls, as to induce them to deny his existence—hence every scripture, which points to the adversary, they apply to our Saviour; These blasphemies are beyond expression shocking, and I am beyond expression pained by these wild, extravagant ideas. I have sought opportunities of conversing with preachers of this description, not for their sakes, nor my own, but for the sake of the people in general, among whom they labour. I really think they want, whether they know it or not, to be taught the way of the Lord more perfectly.

But I a little suspect, they are afflicted with that plague of the heart, spiritual pride, they will not submit to be taught, even by our Lord or his apostles; yet surely it cannot derogate from the importance of any individual, to receive instruction from any one, however humble, whom the divine master chooses to employ in his service, for whoever be the instrument, God is the source. Surely Apollos was not less taught of God, because his two christian friends took him to their houses and taught him the way of God more perfectly. My wish for a union of sentiment among those, especially teachers, who advocate the pure doctrines of God our Saviour, is a predominating wish. I have been accused of assuming the dictator, but the truth is, it would give me inexpressible satisfaction to find, in every town on the continent, a preacher infinitely superior to myself, both for matter and manner. I do not think I should be tortured by envy. God all-gracious, increase the number of faithful, well instructed labourers, who may administer the truth in righteousness.

I do assure you, I am extremely anxious to procure the requested article for Mrs. P. I am especially solicitous to gratify her; there is no service which I can render her, as a friend, to which she is not entitled. I assure you, I have a full conviction of obligation. If indeed she had taken pleasure in hearing me proclaim the truth as it is in Jesus, I should think we were at least upon even ground; and that if she had sowed unto me carnal things, I had sowed unto her spiritual things; but as the dear lady has not hitherto been able to receive the Lord's sayings, she can have no predilection for me, as the servant of the Redeemer, and I must continue in her debt for countless acts of kindness. May God in heaven bless her; but she is already blessed with all spiritual blessings in Christ Jesus; and what she does not yet

know, and what it is impossible that any mere man can teach her, she will know hereafter, when, as it is written, all shall be taught of God—May the Almighty vouchsafe to hasten this blissful period.

And so you are at last persuaded that the cause in which you are engaged is the cause of God. How much is contained in this avowal, and yet how long doth the carnal mind oppose this conviction? Yes, if we be sure of any thing, we are sure this cause is of God. Doth not the apostle somewhere say, speaking of the great first cause, *Of him are all things*? But while we are assured the cause of truth is indeed the cause of God, how little beside this, do we, or can we know, and how little beside this need we know. They who knew most, knew but in part, but they pressed on to perfection, which they found when they entered into the joy of the Lord.

Suffer me again to inquire, are any of your hearing friends so satiated, that they are ready to pronounce the *best* property of a sermon, *its brevity*; and to value a preacher more for the fewness of his words, than for the magnitude of his discoveries? Should you ever reach this era of mortification, endeavour to indulge them in this respect; a weakly body will not thrive by much feeding. Indeed, I have sometimes thought, that in the present state we are better capable of enduring a great deal of evil, than a great deal of good. Sparing diet agrees best with our constitution in more particulars than one. It is a considerable portion of time before children are able to bear strong meat, and even when they are, their health in a great measure depends on the *quantity* as well as quality of the food they receive. I will essay to bear this fact in mind. The spirit, while tabernacled in clay, sympathizes with, and greatly resembles the body.

Since I last wrote to you, I have seen, and conversed with the Rev. Mr. ——. I admire him much; his conduct and expressions evince one of the best hearts I have known. I have conceived a very strong affection for him, and to the confusion of the enemies of the gospel of God our Saviour, a very large number of respectable hearers have seen him and your friend enter the pulpit together. Mr. — sang, and addressed the throne of grace, and, by his request, I preached. A greater part of his congregation are enemies to me, because, in their judgment, I do not sufficiently expatiate upon inward holiness; for, although they call themselves

Universalists, yet Christ is not sufficient for them ; but I have preached to their preacher in private, and I have the satisfaction to pronounce, that he receives the grace of God with avidity.

I have this morning heard a very melancholy piece of intelligence. Poor Mrs. C. has lost her husband ; I feel sensibly for the poor lady, especially in her present situation. Her parents too, I know they are children of affliction ; yet this stroke will deeply wound them, for we rarely become invulnerable to the shafts of adversity. Surely it is strange we are so easy in life, as we generally are, considering on how precarious a tenure we hold our temporal enjoyments. We are every moment liable to be deprived of all that can render existence tolerable, and yet we laugh, sing, eat, and sleep, as if we were beyond the reach of fate ; and our consolations immortal ! And is not this a mercy ; for we are thus rendered tranquil, almost as much, as if we held our possessions upon a durable grant ? But one fact is still more unaccountable, that when these heavy calamities overtake us, unexpectedly overtake us, thus acquiring additional weight, although at the instant, we conceive it impossible to survive the deprivation, yet pass a few hours, and lo, the wounds made by calamity are, almost without our consent, quite *closed* ! Well, well, this also is right. I often think of the word of the Lord, In this world you shall have tribulation : but in me you shall have peace ; and again, We live by faith, and not by sight.

We do not expect tribulation in the coming state, why should we expect peace in this ? No, this is not our rest ; peace abideth not in this world ; and hence, sighs may sooner fail, than cause to sigh. Yet, although every day produceth its quantum of evil, we appear as if not content therewith, and are therefore anticipating evils we may never see. It is here, I conceive, that the word of our Redeemer appears as an apple of gold, in a picture of silver.

Take no thought for the morrow—but in this particular, as in every other, we are constrained to acknowledge, his thoughts are not as our thoughts. Jesus is continually directing, and we continually neglecting. Alas ! for us, we are our own tormentors ! When shall we be able to cease from men, and find ourselves where we properly belong, *in him* ?

A friend of ours is suffering from pecuniary losses, and as the pains and pleasures of my friends are in some sort my own, I am under a necessity of sorrowing with him—Yet we can say, What

is this world? It is not worth a thought! gold and silver—nothing more than white and yellow dirt! A candidate for a blessed eternity elated or depressed on account of the gathering or scattering of such paltry stuff! *Thus we talk*, while the despoiler is at a *distance*, and thus we *may talk*, when calamity, pecuniary calamity, comes home to us; but who does not know how possible it is for the *fine feelings*, and the *fine speeches* made upon these occasions, to be diametrically opposite to each other. In short, pride makes us wish to possess much of this world. “*What shall we have,*” said the poor fellows who left their little all; and pride makes us wish to appear, as if we were above being affected by such trifles! and pride frequently obliges us to torture invention for arguments to keep us in countenance, even with ourselves—In short, we are poor imbecile creatures.

Yes, indeed, your observation is just; it is truly pleasing to see individuals making a cheerful exit, in the assured hope of a better state of existence.

Did I tell you the Philadelphians are about erecting, by subscription, a house for public worship; the introduction to which subscription paper hath a paragraph which is thus worded? “Which house shall be cheerfully opened, upon application to a committee to be chosen out of the congregation and church, to all denominations, and especially to those who teach the universal love of God, and the final restitution of all things!” Is it not delightful to observe the declination of prejudice?

I am, as usual, yours most sincerely.

LETTER XXI.

*To the Same.**September 26, 1785.*

MY DEAR FRIEND,

I HAVE been to Oxford, where we have held an assembly truly primitive. We deliberated upon, first, a name ; secondly, the propriety of being united for our common defence ; thirdly, on the advantages of an annual meeting of representatives from the different societies ; fourthly, on keeping up a constant correspondence by letter. Each of these particulars are to be laid before the societies represented by their delegates, and if approved, such approbation to be announced by circular letters, addressed to leading members of the several associations. Thus at present stands the business.

I am grateful for your last very kind favour. I am exceedingly pleased with the *matter* it contains, and the *manner* in which that matter is expressed ; for each of which sources of pleasure, I do most sincerely thank you. I wish you were at leisure to pen your thoughts freely as they rise, either for me, or some other friend, who would preserve them ; then, perhaps, the views with which you are favoured, would neither die in *thinking* nor in *writing* ; and you might be enabled to do, what I have often wished I could do, leave behind you what would oblige your friends in particular and the public in general, to say, "He being dead, yet speaketh." Thus you would continue to instruct mankind after you had taken your departure from this present world. How many now in the kingdom of our Father, still continue with us in their writings, and are by this means distinguished by a being in both worlds ; a consciousness of this must augment their felicity. Do they not, as often as they reflect, that while they in heaven are tasting sublime enjoyments, they are contributing to the pleasure and profit of the world they have quitted ; do they not, from this consideration, derive superior satisfaction ? and are they not thus imitators of their divine Master, who, although not visible to our sight, never leaves

us nor forsakes us? I should be exceeding glad to know, that I should leave behind me writings, that would be read with pleasure and profit, by multitudes yet unborn. But, what would the greater part of readers, even of the present age, know of the writer more than the *name*? and whence is it, that the noblest minds have toiled merely for a *name* through a long succession of years?

But pride would assign a more laudable motive, and piety, in the religious walk, furnishes an honourable stimulus. Yet, still, are we *really* actuated by any thing more than a love of fame? How very remote are causes! how very rarely do we find out the causes of our own conduct in life; how very little do we know of others or of ourselves; yet vain man would be wise.

However, let the causes that prompt men to write be what they may, the effects are very good, and I do not know that we are called to investigate motives. For my own part, were I qualified for a writer; I should assuredly, without stopping to hunt after my motives, write on; and although my writings might not survive the writer, hope would still soothe my wishes, and I should write on; and whatever the world may think fit to say of, or do with my performances, I should be circumstanced pretty much like some of our muck-worms, who spend their whole life in gathering up riches. "If," say they, "the heirs of my wealth receive half the pleasure in *wasting*, that I have derived from *accumulating*, they will have no cause of complaint:" thus, were I able to write a book, should that posterity to whom I should bequeath the volume, obtain but a moiety of the pleasure in the use, or even in the abuse thereof, that I should as I beheld it daily encrease under my eye, their time might be abundantly more heavily passed. But, alas, the pages I shall leave will be but few! Perhaps yourself or some other kind friend, sufficiently acquainted with my sentiments, to form a judgment of what *I would have said*, may, when I am gone, collect some of my letters on a variety of subjects, and if I, or my sentiments, should be deemed of sufficient consequence to excite, immediately after my departure, the indignation of some eminent writer in such measure, as to engage him to draw his pen against me, who knows but encouragement may be given for printing Memoirs and Letters of the late Mr. John Murray, &c. &c.

I have been thrown into this train of reflection by a manuscript intended for the press, submitted by the author to my revision and correction. But the office of correction is a hazardous office,

and the critical remarker is generally considered invidious. Gil Blas and his dignified clergyman, exhibit an excellent lesson, and a recollection of the fate of the degraded favourite, shall upon this occasion, be properly influential. On mature deliberation, I shall return the manuscript precisely as I received it. I wish the subjects of my author had not been previously exhausted. I wish; but no matter. If I were at liberty I would send you this manuscript. You would observe many remarks worthy notice, though to you nothing is *new*. But why regard any thing of this nature the less, in consequence of its wanting the charm of novelty? The sun is not the less pleasing because it received its birth on the fourth day of time, and has continued its irradiating influence through revolving centuries; what though it recedes and returns in the same order with each returning day, still we admire and rejoice in its genial power; but, perhaps, one reason why the sun itself continues to charm, is the variety of its appearance; did it always rise, shine, and set clear, should we not be very apt to forget there was a sun? I fancy we should not in such circumstances be so accustomed to give our friends, upon every occasion the same information which they are equally ready to give us—The delightful appearance of the weather.

Yes, we love something *new*. God himself has planted this love of novelty in our nature, at least I believe he has; for it is extremely natural: And is it not somewhere said, the voice of nature is the voice of God? It does not appear to me that this fondness for something new is a *weed* growing in this degenerated, uncultivated soil. The blessed inhabitants of heaven are happy in singing the *new* song of Moses and the Lamb. Can it then be matter of wonder that we should seek after something new, either in matter or manner? Mr. W. the elder declares he has no curiosity; that he has no desire to make any *new* discovery; but in this the poor gentleman deceives himself, or perhaps more properly is himself deceived. I should have observed to you, but you are not now to be told, that I am regularly irregular; yet I ought to have informed you in its place, that Mr. W. preached a most excellent sermon to the Oxford Convention. His text was selected from Galatians, i. 8. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." By the desire of Mr. W. I finished the subject he had commenced; and I proceeded in the following manner:

Our beloved friend, and very dear brother, having given you a clear view of the gospel, has referred to me the consideration of the apostolic affirmation—"But though *we*, or an angel from heaven preach unto you any other gospel, than that which we have preached unto you, let him be accursed." Suppose, for example, *we*, who have now preached that you are redeemed from the curse of the law, in consequence of Jesus being made a curse for you; that *you* who being unrighteous, could in such a character, have no inheritance in that kingdom, which the unrighteous cannot inherit, are now heirs, joint heirs with Christ, according to promise, in the fulfilment of that prophecy,—"*The name whereby he shall be called is the Lord our righteousness;*" that we who have sinned, and on whom, as sinners, the sentence had passed—"The soul that sinneth shall die;" shall live, and not die, not in consequence of making void the law, but in consequence of Jesus dying for us, and that in such a way, that *his death* was, in the eye of infinite truth and justice, considered *our death*; so that constrained by the love of God, we judge that if one died for all, then are all dead; and that the *just*, thus dying for the *unjust*, was to bring them to God, and that being thus brought to God, he hath accepted us *in* the beloved; and that we are complete in him; and that the just God who hath accepted us in our head, will in no wise cast us out; and that he hath appointed a day, in the which he will judge the world in righteousness, not by themselves; the apostle would not dare to judge himself by himself, but by that man whom he hath ordained, not only to be the judge of quick and dead, but also to be a Prince and a Saviour; to give repentance to the impenitent, and remission of sins to the offender. That your transgressions are blotted out, and your iniquities pardoned. That when all we like sheep had gone astray, every one to his own way, the Lord laid upon the Redeemer the iniquities of us all, and that having suffered for our sins, and put them away by the sacrifice of himself, God is now a reconciled God, not imputing unto the world their trespasses; having made the humanity of Christ sin for us, that we may be made the righteousness of God in him.

Suppose, I say, that we who have thus, by the grace of God, authorized by divine authority, preached this true, this everlasting gospel, should, through the mutability of our nature, and that dreadful propensity in our evil hearts to turn aside as a broken bow, from the mark of the prize of our high calling in Christ Jesus—

suppose we should preach unto you another gospel, assuring you that *your own obedience* to the righteous law must exempt you from the curse denounced against law breakers, or you would never be exempted ; that you must be distinguished from the rest of mankind who are unrighteous, by a change wrought in yourselves, so that you may be so fully convinced you are not like other men, that you may be able in the presence of God, to thank him for his discriminating grace, or you never can have any legal or just claim to an inheritance in the kingdom of God, and of Christ—that sinners not thus changed and made righteous, must assuredly die the death, and the unjust assuredly suffer in their own persons, for their own sins, before they can be brought to God ; and that should they approach him previous to this change, he will assuredly cast them out into the fire prepared for the devil and his angels—For that although Jesus died for sinners, yet his death in the sight of infinite justice was not the death of the sinner, and that the sentence passed on the sinner is still in full force ; the soul that sinneth shall die—That we are not accepted in the beloved, nor complete in him ; and that therefore the just God hath appointed a day in the which he will judge the world in righteousness, by that righteous law which condemns the offender to everlasting perdition, and sets the obedient free—That on that day the sinners of mankind will find that their transgressions are not pardoned ; that their iniquities were not blotted out ; that they were *not* laid upon Jesus ; or if they were, that he *did not* put them away ; that he performed no more than was performed by the sacrifices under the Mosaic dispensation ; putting them away and yet leaving the people still in guilt, and under condemnation ; and that consequently, *God is not, cannot be reconciled unto the world ;* nor ever will be until they are first reconciled unto him ; that he really does still impute unto them their trespasses ; and that although it may in some sense be true that Jesus was made sin for them, yet we cannot think that sinners, black with crimes in *themselves*, can be made the righteousness of God *in him*.

If, I say, we, or an angel from heaven, should preach a gospel so different from that already declared to you, let him be accursed. let him be considered in the same point of view, with respect to the gospel, that the Jews considered the ignorant Gentiles with respect to the law—let those who know not the law be accursed.

But should it be asked how, with what propriety, can the preaching you thus describe, be termed gospel, since gospel is literally glad tidings, or good news ? We answer, the Apostle did not consider this testimony *gospel* ; his sentiments were the reverse of this testimony ; he only speaks of it as the first believers, who being zealous for the law, spake of the soul-perverting doctrine they preached. They called their preaching gospel preaching ; and for the purpose of making it appear in some sort consistent with the name, they declared unto the people glad tidings ; that in consequence of the descent of Jesus Christ, upon this our globe, we *may now be saved*, and it is entirely our own fault if we be not ; that we have not the same law, in all its fulness to obey that the Jews had ; that many of the ceremonies are taken out of the way ; that God now *only requires us to keep his commandments*, to do justice, to love mercy, and to walk humbly with God : and should we, through the imbecility of our nature, err from the path of rectitude, we being able to appeal to God, that it was not willingly or by design, the Mediator will, in such circumstances, intercede for us ; and on our repentance and reformation, we shall be taken into favour. Thus, although the law be indeed broken, and your souls have sinned, yet to such favourites we bring glad tidings ; you shall not die, nor suffer the curse of a broken law.

What although the unrighteous cannot inherit eternal life, yet behold we bring unto you glad tidings : you may be righteous if you will ; for Jesus came into the world to show you, by his bright example, what you must do if you would be righteous ; which but for his appearance you never could have known ; and not only so, but if you will only see, and be in love with this divine pattern, and do all in your power to imitate him, whenever you find yourself through human weakness, unable to attain to his likeness, he will, if you continually call upon him, help you ; nay, he will work in you to will and to do : behold therefore we bring you glad tidings ; you will have all the reward and commendation, as if you had by your own inherent strength, wrought out your own salvation.

Thus, if by close attention to the rules laid down in the precepts of the law, and the example of Jesus Christ you attain to righteousness, you shall not be condemned with sinners ; but when God shall say to them, Depart ye cursed into everlasting fire, he shall say to you, Come ye blessed of my Father ; while to the sinner he says, Thou wicked servant, thou shouldst have put my money to

usury, he will say to you who have kept his commandments, Well done, thou good and faithful servant, enter thou into the joy of thy Lord.

But as this does not seem glad tidings to *every creature*, we would say to the unjust, who must suffer for their sins, that their sufferings shall finally bring them to God ; that when they have suffered as much as the justice of God can demand, so that on scrutinizing the account, it will appear that the *sinner has paid the uttermost farthing* ; then they shall come forth from the deep dungeon, where by the grace of Jesus Christ they have been enabled to suffer so much, and give glory to him, who by suffering so much in his own person, rendered it possible for them to obtain salvation by their own deeds and sufferings.

Thus shall all finally be happy ; although not all precisely in the same way. Some shall attain endless felicity by obedience to the law, and others by suffering the pains and penalties annexed to the breach of the law. What then becomes of the finished redemption wrought out by the Redeemer of men ? Yet it is easy to prove that this testimony is gospel ; but it must be confessed that there is as much difference between the two gospels, as between heaven above and earth beneath ; and such who are under the influence of the spirit of this world, merely of the earth, earthy, will undoubtedly prefer the latter gospel ; while such who are under the influence of his spirit who says, I am from above ; my kingdom is not of this world ; and who consequently see their treasure in heaven, and nothing which merits the name of durable riches and righteousness any where else ; so that they can with truth say, when they ask whom have I in heaven but thee ? there is nothing on earth I desire beside thee. Persons of this description will give the preference to Paul's gospel ; and continuing under the influence of that spirit which taketh of the things of Jesus, and sheweth them unto the soul, they will assuredly follow the apostolic direction in all things, delighting to imitate his example, and determining to know nothing save Christ Jesus, and him crucified. " God forbid," they exclaim, " God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world." Yea doubtless, and they count all things but loss for the excellency of the knowledge of Christ Jesus their Lord, for whom they would gladly suffer the loss of all things. They desire, earnestly desire, to be found in the Redeemer, not having their own

righteousness which is of the law, but that which is through the *faith of Christ*, the righteousness which is of God by faith. They believe it to be life eternal to *know God and Jesus Christ whom he hath sent*. They listen to the voice of the Lord, who saith, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me ; that I am the Lord which exercise loving kindness, judgment and righteousness in the earth ; for in these things I delight, saith the Lord.

The believers of Paul's gospel, uniformly consider themselves as complete in Christ Jesus ; they know that the Redeemer alone hath collected the materials ; that he alone will build the temple ; bringing forth the head stone thereof with shoutings, crying, *Grace, grace unto it*.

To this purpose I went on, but adding much more than I have leisure or patience to write, leaving it to the consideration of preacher and hearers, to make their own election. The latter seemed highly pleased, and the former not displeased.

And here I will restore you to your very useful avocations, by putting a period to this long, long letter, after requesting you to inform me if you contemplate any new regulations in your congregation, to give my love to my friends, especially to S. and to accept the best wishes of your friend and brother.

LETTER XXII.

To the same.

BEFORE I got out of bed this morning, your two letters were put into my hand. You are a good man, and I trust I shall profit by the favours before me. They contain many useful hints, which come with a good grace from you ; and they shall be, indeed *they are* received with a good grace by me. Yes, I will stand still and behold the salvation of God. Yes, I will leave it to him to

work in the hearts of his people, both to will and to do of his good pleasure. The sheep are *his*, not mine. He is the shepherd, not I, and he will do as in his sight seemeth good. It may seem good in the sight of my God, to mortify a heart too much elated ; and when this proud heart shall reap the advantages which must of necessity result from a mortification coming from such a hand, it will seem good unto me also.

Paul speaks of very bad people, when he says, *they shall be lovers of their own selves*. I know to whom this character belongs ; but blessed be the friend of sinners. I also know to whom belongeth mercy, and forgiveness of sins. I know who loved me so as to give himself for me. Is it not amazing that a person knowing this, could wish for more ? and yet I am still unsatisfied ! Who is it says, *When I awake in thy likeness I shall be satisfied* ? Is there not much included in this precious idea ; does it not from hence appear, that we are sleeping in the present state, *Sleeping in the likeness of the earthy man* ; and that all our uneasy sensations are nothing but distempered dreams ? Aye, and all those pleasing sensations too, which arise from present good, or more properly from sensual enjoyments, are also dreams ; which like the baseless fabric of a vision, often leave not a wreck behind. Well hath Dr. Watts observed,

“ This life’s a *dream*, an empty show,
But the bright world to which I go,
Hath joys substantial and sincere,
When shall I wake and find me there ? ”

How often have I dreamed of things impossible ! Could sleep do more ? But although my life has been a continual *sleep*, and the greater part of my pains and pleasures dreams, yet while this deep sleep has been upon me, has not the *Almighty* instructed me ? Yes, blessed be his name—and the roof of his mouth is as the best wine, which goeth down sweetly, causing the lips of those that are asleep to speak. O, for more of this best wine, that my lips may show forth his praise, that I may drink and forget all sorrow !

Judah, we are told, washed his garments in wine, and his clothes in the blood of grapes : and Jesus said, this is my blood of the new testament, speaking of the blood of the grapes in a figurative point of view. Who is this that cometh up from Edom with dyed garments, from Bozrah ? As I live, saith the Lord, thou shalt surely *clothe thee with them all*, as with an ornament. And in the midst

of the seven golden candlesticks, *one like unto the Son of man, clothed with a garment down to the foot. Unto him that loved us and washed us from our sins in his own blood. He washed his garments in wine, and his clothes in the blood of grapes. If I wash thee not, thou hast no part in me.* The blood of Jesus Christ our Lord, cleanseth from all sin.

But let us return to Judah. Judah, thou whom thy brethren shalt praise ; thy hand is in the neck of thine enemies ! Thy Father's children shall bow down before thee, Judah, a lion's whelp ! from the prey, my son, thou art gone up. He stooped ; he couched as a lion, and as an old lion, who shall rouse him up ?

The hand of Judah being in the neck of his enemies, his Father's children should bow down before him : yes, and all nations shall call him blessed : and therefore it is Judah whom his brethren shall praise : *they shall praise him for his MIGHTY acts ; praise him according to his excellent greatness.* His brethren will praise from the heavens ; they will praise from the earth ; and let every thing that hath breath praise the Lord.

But, 1st, Judah is a lion's whelp ; 2dly, a lion ; 3dly, an old lion. 1st. As human, as born an infant, and as increasing in stature and in favour both with God and man—a lion's whelp. 2dly. As Emmanuel ; as full of grace and truth ; as *mighty* to save, and strong to deliver—a lion ; yet in this character he stooped down ; he stooped so low as to be made of no reputation ; he stooped to the death, the ignominious death of the cross. But he couched as a lion watching for his prey—And from the prey, my son, thou art gone up ! Where John saw him as an old lion ; as the lion of the tribe of Judah, prevailing to open the book and to loose the seals. No more weeping then.

I am thankful to God our friend S. is recovering, and I trust the same kind God will go on to perfect his health, both of body and mind. In one of your letters I was pleased with the prospect of seeing him here once more, and of doing all in my power to sooth and please him. In the next I behold him seated at your table, where he will lack nothing which you can bestow.

I congratulate you on having so advantageous an opportunity of investigating divine truth. May you go on and prosper in this good old way ; and may no discouraging difficulties ever damp the ardour of your soul. Conversation on our grand subject must be followed by conviction or confusion. Light and truth will prevail ;

nor will opposition render these united luminaries less powerful. May your encouragement equal your most sanguine expectations.

The work of God goes on in this place ; the house of Saul waxeth weaker, and the house of David stronger. Some who were very inveterate foes, are now very warm friends, and I believe will adorn the doctrine of God their Saviour. They have formed themselves into an independent church of Christians, worshipping God in the spirit ; and having no confidence in the flesh, I trust they will grow in grace, and in the knowledge and love of God, and of his Son Jesus Christ.

Our friend T. goes on in the way of peace, and I have hope we shall see many Christian societies established upon this continent. I am persuaded the way of the just will be like the shining light, that shineth more and more unto the perfect day.

I wish you would open your Bible, and turn your eye upon the ninth chapter of Isaiah's prophecy ; read, if you please, the third verse of this ninth chapter :

"Thou hast multiplied the nation, and not increased the joy : they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil."

Attend, if you please, to the fifth verse of this chapter :

"For every battle of the warrior is with confused noise, and garments rolled in blood : but this shall be with burning and fuel of fire."

I wish to know if you and I correspond in judgment on these passages. How much is contained in the fourth verse :

"For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor as in the day of Midian."

"The people shall rejoice before God according to the *joy in harvest*, and as men rejoice when they *divide the spoil*." Two striking figures these ! What joy can equal that of celebrating *harvest home*, or *dividing the spoil after victory* ! But how should this come to pass ? Why the conqueror should break the *yoke* and *staff*, and the *rod* of the *oppressor*, as in the day of Midian. Turn now to the seventh chapter of Judges, and in the conclusion of that chapter you will observe, that the victory obtained by the Lord, (for assuredly it was not by Gideon) was completed by the destruction of two kings, Oreb and Zeeb, one at the *rock* and the other at the *wine press*. In the Hebrew tongue the name *Oreb* is literally *raven*, and *Zeeb* is in the same language, literally *wolf* ! The *raven*

is first slain, and then the *wolf*. In the tenth of Isaiah's prophecy, twenty-fifth, twenty-sixth, our attention is again drawn to this business :

"For yet a very little while, and the indignation shall cease, and mine anger in their destruction."

"And the Lord of hosts shall stir up a scourge for HIM, according to the slaughter of Midian and the rock of Oreb."

What is the raven ? Emblem of uncleanness. What is the wolf ? Emblem of the adversary, that goes about seeking to devour. Were not our iniquities, the uncleanness which adheres to our nature ? Was not the implacable enemy of the human family, our adversary the devil, destroyed in *figure* at the rock Oreb, and at the wine press of Zeeb ? You know where this was accomplished in *substance*, in the head of every man ; and you know, where it will, in the Lord's good time, be accomplished in every individual.

"And it shall come to pass in that day, that *his burden* shall be taken from off thy shoulders, and his *yoke* from off thy neck, and the yoke shall be *destroyed* because of the *anointing*."

O, my friend ! what things are these ? I assure you I am highly benefited by going regularly through this evangelical prophet. Why are we not more solicitous to discover these inestimable pearls ? and when discovered, why do we not more generally exhibit them ? Why do we seek to hide brilliants of such incalculable value ? Are we discouraged because we sometimes find swine, where we had calculated upon serious hearers ? Alas ! if we are thus deterred, who will ever promulgate truth, who will ever hold forth the word of life ?

You ask, "when will the enemy cease to persecute ?" I answer, when that wicked is removed, of which you and I have our portion, and as I believe, not before. My heart feels every thing you say. Yes, I believe we are the happiest and most unhappy beings in the world. When our souls are enlarged and our tongues loosened, the audience numerous and very attentive, it is then we are in our glory, it is then we are the happiest of human beings ; but, but—no matter ; I hate to dwell on the gloomy side of such a subject. This, however, I can truly say, when I am really sensible of my own weakness, it is then I have the greatest strength in the Lord. True, most true, all will by and by be well. I know I must appear to you uncommonly variable, but whatever you obtain from me, you obtain warm from my heart, precisely according to the frame

I may chance to be in, when I am engaged in writing ; and if my frame and my feelings are as changeful as the weather, it would not be matter of wonder, that I am sometimes clear and sometimes cloudy.

I sigh for the appearance of that morning without a cloud, for which we are taught to look, agreeably to the gracious words spoken unto us, by that consoling Spirit which taketh of the things of salvation, shewing them unto us ; O, for faith and patience ! How often are we constrained to repeat, if in this life only we have hope, we are of all men the most miserable. Often am I induced to breathe forth the sighs and wishes of the prophet : “ Would I had in the wilderness the lodging place of a way-faring man, that I may leave my people, that I may leave this bad world.” I do not pretend to say, that this wish is not as much a proof of evil in myself, as in my associates ; indeed, I know none of those among whom I sojourn, who are as bad as myself. But the plague of the heart, wherever it originates, must always be vexatious. O this pride, this busy sin, how it spoils our best attempts ! Yes, I repeat, I am never so happy as when engaged in the work of my divine Master. Pity I cannot always be thus engaged ; I ought to be so. Preaching is not the only work he has sent me to do. Who does our Saviour mean when he says, “ Blessed is that servant, whom his Lord when he cometh shall find so doing ? ”

The grace contained in the gospel is more and more precious in my sight. Merciful God, how much am I indebted for the unspeakable gift of thy Son ! Is it to be wondered at, that I should determine to know nothing, either in my public or private character, but Christ Jesus, and him crucified ? Take away my Saviour, and you leave me nothing ; but how soon is attention fatigued by this subject, and how much are professors in general, like the people of Israel ; how soon do even the followers of the Lamb grow weary of this manna ! this bread of God, which cometh down from heaven. “ Nothing,” said the murmuring ingrates, “ Nothing but this manna ! ”

I was pleased with your exposition of the cleansing of the leper, and your answer to judge H. on the doctrine of free will ; it was like every other truth, simple and self-evident. There is inexpressible pleasure in the first discovery of truth. Why does it not continue ? But in heaven we shall find a song which will never tire, which will be forever new.

I have in many places on my journey, discovered an ardent desire to hear : a spirit of inquiry is gone forth, and knowledge, even the knowledge of the true God and our Saviour is increasing. I stopped at S——, where I could not be prevailed on to preach ; but where I preached all the time, in a way I have frequently thought best calculated to convey useful information, I was engaged in opening the scriptures as God enabled me, by answering the interrogations of serious inquirers, and I have reason to hope, that I left some individuals in the kingdom of God's dear Son, who were on my arrival at S——, in the kingdom of darkness. From S—— I passed on to T. where I was assisted both by friends and enemies. The parish minister knowing I had been summoned thither, had been long engaged in preparing my way, and so strongly had he warned the people, that they became impatient for my arrival, and no sooner did I make my appearance, than by previous desire intelligence was sent to the neighbouring towns, ten or twelve miles round the country. At T—— then I preached to large and attentive congregations ; from whence I proceeded to D——, where I had an opportunity of delivering my message to multitudes collected from six different towns, and where, I am sure, salvation was brought, at least to one family ; you would have been delighted to have seen the light of life, dawning upon the benighted mind. From D—— I journeyed to F——, promulgating what I hold to be the truth of God ; and taking B—— in my way I came on to P——, where I have often been, but never, as I am persuaded, to so much purpose. Bigoted religionists have been thrusting out the disciples of our Lord, and have by that mean helped the cause of the Redeemer. The excommunicated members are acknowledged the best characters in the church of which they were members, or in the town of P—— they are extolled for sobriety and morality, and until they believed God, they were considered as excelling in piety. Governor W. of S——, earnestly solicited me to visit him on my way to N——. I did so, and proclaimed there the words of grace and truth ; two gentlemen engaged in the work of the ministry were among my congregation, determined to withstand me to my face, but I am persuaded one of those gentleman, the Governor thinks both, are now with us ; they tarried with me, as did many of their hearers, until midnight.

The people in this city, N——, are as usual, anxious to hear and thirsting for a preached gospel.

I never had better health, nor was my way ever more prosperous.

I am with great affection, your friend and brother.

LETTER XXIII.

To the same.

I AM sorry, my dear Sir, you are so much alone ; I hope the Lord of the harvest will send forth faithful labourers into his vineyard. The increase of your hearers must give you pleasure ; may your felicities of every description continually augment. Poor heart ; there is need sufficient for this petition. My heart sinks as I look over the next paragraph in your letter. It may, and no doubt it is, good for us to be afflicted ; but yet it is very grievous : however, I bless God you have not yet lost your anchor ; you still *hope*, and in this particular you are as rich as your brethren, for what would individuals in the most eligible circumstances be, if they had nothing in reversion ?

When I have the pleasure of seeing you, I shall accompany you on a visit to friend P. who will communicate to you, what our God has discovered to his soul ; I do assure you, I have been very much entertained, nay more, I have been very much edified by the conversation of this gentleman ; pity he hath not greater freedom of speech, but we know that from the same Spirit are derived diversity of gifts. I think friend P. has the gift of discerning spirits ; I once thought every Christian had this gift, but I now believe a man may be a Christian, without being so blessed. Indeed, the Apostle indicates as much when he says, “ *Beloved, believe not every spirit but try the spirits whether they be of God.* ” I think a man, indulged with this gift, is no longer under the power of the deceiver ; the man of sin can no more impose upon him, by showing himself that he is God, and as he himself cannot do this, it is impossible that any of his instruments can be more successful. Such a man need not,

that any should teach him ; he having the unction from the Holy-One, can judge spiritually. How quietly such a man can stand, and how patiently hope for the salvation of God !

And yet, while sojourning in this vale of tears, we are not, we cannot be invulnerable to the shafts of affliction ; for myself I suffer much from different descriptions of Universalists. I have heretofore mentioned to you this source of inquietude, but the evil, as I fear, is a growing evil, and it is mine to lament its progress.

One class of Universalists come forward, blasphemously affirming, that all those types and figures, which are intended to exhibit the grand adversary of souls, were designed to designate the Redeemer of the world ! Hence they insist he is the scape goat, Pharaoh, Lucifer, Achan, the man without the wedding garment, the tares of the field, &c. &c. &c. ! ! !

This same class, uniting with the Saducees of old, declare there is neither angel nor devil, atonement nor future judgment. These ideas are to be traced to the works, or rather the ravings of Richard Coppin, where their system is regularly delineated, and which receives among them honours little short of divine.

Thus the grand adversary finding it impossible to prevent the progress of divine light and truth, will endeavour, under the name of gospel or universal redemption, to propagate *more* than the truth, uniformly continuing to sow his tares among the wheat, to the destruction, as far as may be in his power, of rectitude and peace.

A second class of Universalists insist on *purgatorial satisfaction*, according to which, every man must finally become his *own Saviour* ; For, if I must suffer as much in my own person, as will satisfy divine justice, how is, or how can Jesus Christ be my Saviour ?

If this purgatorial doctrine be true, the ministry of reconciliation, committed to the apostles, must be false—To wit, God was in Christ reconciling the world unto himself, *not imputing unto them their trespasses*. In fact, I know no description of people farther from christianity, true christianity, than such Universalians. O, my friend, how exceeding difficult it is to keep in the *narrow way* ! How much like a broken bow, is the human heart ! How very ready to start aside ! As I descend into the vale of life, these discoveries give me a taste of sorrow, and I anticipate a harvest of evil. But I know what you, and every wise man will say upon this occasion ; you will dwell upon the folly of anticipating future misery ; nay, the wisest teacher who ever taught, informs me that

Sufficient to the day is the evil thereof: but while my judgment keeps pace with reason, nature appalled by fear, shrinks far behind. Well, I will endeavour to console myself by the consideration, that whatever unhappiness I may experience will finally redound to my advantage; that if the love of many wax cold, a season of amity will follow; that if infidelity should prevail immediately on the dawn of the gospel day, all things change, light will prevail in its turn; and that, in the darkest times, *the election* will obtain the knowledge of truth, and the rest will be blinded. But blessed be God, the Redeemer of the whole human family, will finally lead the blind in a way which they have not known. A person writing to me from B——, is terrified at the rapid growth of Arianism or Socinianism, and wonders that so many clerical gentlemen should seem so very forward in promoting the prevalence of tenets so erroneous, and he asks if our boasted liberty will not be attended with tremendous consequences?

For my own part I cannot conceive that the liberty which conduces to a free inquiry, will ever make a single infidel. It may indeed embolden the infidel to throw off the mask of hypocrisy, which, either through fear or shame, he has so long worn.

It is indeed a fact, that no description of men in that part of the world called Christendom, can be more opposed *in heart* to the worship of the true God and our Saviour, or our Saviour, *as the true God*, than the Socinian clergymen. Will not all this terminate in the establishment of Deism?

I always admired Captain M. but much more now, than before. What a feeling heart! we visited Madam E. who is on the threshold of another world, but the dear lady spoke so sensibly of time, of her departure, and of her future prospects—she conversed so much like a christian, like a prisoner of hope, who expected in a short time to be set at liberty, and to be permitted to take up her residence in the house of her royal Father, that the heart of Captain M. was melted, and the tear of melancholy pleasure bedewed his cheek.

To be able thus to meet death with *more* than composure, to take our leave of this sublunary world, with hardly a regretting sigh, to be in our last moments strong in faith, and to finish our course giving glory to God. O, it is indeed “a consummation devoutly to be wished.” Here we may truly say with the Poet,

“When first an infant draws the vital air,
 Officious grief should welcome him to care,
 But joy should life’s concluding scene attend,
 And mirth be kept to grace a dying friend.”

It is when the imprisoned spirit escapes from its earthy tenement, that it begins to live. This is not the land of the living—“all here is shadow; all beyond is substance. The reverse is folly’s creed.”

I rejoice that your prospects in the walk into which, by divine favour, you are brought, are thus brightening to your view. Proceed, my friend, and be not forgetful of the word of our Lord. Lo ! I am with you always ; Yes indeed, I do always remember you in my supplications before the throne of that God, who wills that first of all, prayers, supplications, and intercessions, be made for all men, and my heart has felt spiritual pleasure, in thus conforming to the will of our Saviour. We are under infinite obligations to the Father of our spirits, for thus indulging us with the privilege of pouring out our souls before him ; and prayer, in the present state, is a very delightful part of our worship.

Yes, there are seasons, when this world, stripped of its bewitching charms, appears deformed and disgusting ; at such times we are ready to depart, and sick of life, and of ourselves, we rejoice that those we love are delivered from a state of thralldom—but, generally speaking, although reason may remonstrate, we are in fact lovers of our own selves, and therefore had rather our friends, for whom we profess so much disinterested regard, should suffer every thing to which their residence in this distempered state subjects them, than by the attainment of complete felicity, in their own individual characters, rob us of a momentary gratification. In short, were it in our power, we should, as long as we remain in the present state, detain from the abodes of blessedness, every one who in any sort contributes to our individual enjoyment. Thus on the recovery of a friend from any illness which seemed to promise his emancipation, we rejoice with joy unspeakable, that he has escaped complete blessedness, and an eternity of undisturbed repose—such is the mercenary spirit of mankind !

Your remarks on Mr. Relley’s letters are just ; no doubt the spirit is at all times and all places the same ; and I am persuaded no individual was ever, at any time, able to understand the things of God but by the spirit of God. No wonder then, that beings taught by this

spirit, in various divisions of our globe, have the same ideas, and clothe them in the same language. I lament that you should hint even at a possibility of your desisting to proclaim the truth, as it is in Jesus. What have you discovered which you ought not to have expected ? you could not but suppose that many would be offended ; when or where was our gospel ever preached, that it did not give offence ? Christ crucified is to the Jews a stumbling block ; and to the Greeks foolishness. I know the fear of man bringeth a snare, but I did not believe my friend N. could be caught in such a snare. Yes, I do remember, and it is with inexpressible pleasure, that I have in you a friend, a brother, and a fellow labourer. Poor soul ! “a weight which almost sinks you ;” and had you not divine support, you would indeed sink. But remember who it is that says, Be not afraid. Enemies, warm enemies are preferable to lukewarm friends ; but every trial shall terminate in our best good.

It is my resolution to write in future, and to write often. I am entering into an entire new plan with respect to the disposition of my time. I have not the honour of designing this plan, I wish I may have the happiness to be the executor. One of the regulations will enable me to dispose of a portion of every day in this mode of conversation. But alas ! I have looked with pleasure on many a beauteous plan—on many an air built castle—the demolition of which I have lived to mourn. The fact is, the imbecility of my nature is at variance with all those good and proper regulations which require firmness in the performance. My heart, I do assure you, is softened by a sense of my own weakness. Pride forbids me to proclaim how very weak I am. I have recently discovered myself to be fond of popularity, and the discovery is truly humiliating. I have been led by this detection to a strict scrutiny into the dark chamber of my heart, and I am shocked and discomforted. O that I could as easily purify as expose it ! I have been too vain, too much elated ; indeed, indeed I have. Somebody says we have need of very faithful friends, or very bitter enemies, for the purpose of bringing us acquainted with ourselves. From enemies we are rarely disposed to receive remonstrances kindly. Prejudice, we are apt to suspect, will misrepresent ; and friends either having that love which thinketh no evil, or being too much attached to themselves to risk our displeasure, rarely deal faithfully by us. But sometimes stimulated by one motive or another, a faithful friend may administer the wholesome discipline of reproof ;

which, although like some medicines thrown into a disordered stomach, it may make dreadful work ; yet like such medicines it leaves the patient much better. I thank God for such a friend ; and I censure that inordinate pride which revolted from such a friend. We have all the light of the sun ; but O, we sigh for the refreshing rain. Without the fertilizing shower, light and heat render the earth barren ; but sun and rain together—O for the heavenly dew, or for the small rain ! O for the light of God's countenance !

I am commencing a very long journey—God only knows whether we shall ever meet again. But why should this be an object ? we rarely meet in this state ; this is not our home : and when we meet in our Father's house, we are blessed by the prospect of passing an eternity together, without any fear of future separation. In this consolatory hope, in full assurance, I bid you farewell.

That the good will of him that dwelt in the bush may ever accompany you, and each of our ever dear connexions, is the fervent prayer of yours, &c. &c.

LETTER XXIV.

To the same.

I STAND, my valuable friend, reproved ; but you have treated my last letter too seriously ; yet I must again repeat, writing is not my talent : I cannot in this way easily communicate what God hath been pleased to bestow upon me. I often reflect upon the wisdom of God, in the distribution of his gifts ; and that he giveth to every one severally as he pleaseth. To some he gives the gift of seeing for themselves, and for themselves only ; others he lights up as you would a candle, to give light to all who are in the house. Some shall preach only to the present, by speaking ; others to the future, by writing ; and some few distinguished individuals to *present* and *future*, by *speaking* and *writing*. I know, and am persuaded by our Lord Jesus Christ, that I was sent out to preach

his word ; and you know when I say *preach*, I mean no more than that I am appointed to *spea*k of the things of the kingdom ; but I feel nearly certain I am not appointed to *wri*te of them ; and if I were not to preach except I had first written my sermons, I am inclined to think I should rarely preach at all. Yet, such as I have, I do, and will give unto you ; and if I should be made instrumental in throwing light upon any dark passage, and thus help you, my faithful friend, forward in the path of peace, I shall be rendered very happy.

May you be more and more intimately acquainted with that most elevating subject, the love of God to man : the never beginning, never ending love of God to man. O, my friend, this knowledge doth not puff up ; but it lifteth up, as on the wings of an eagle, ever mounting, never tiring, but still discovering new wonders, through the wasteless ages of eternity !

But man, fallen, erring man, by nature enmity against God, is ever measuring the love and compassion of a God, by his own rule ; or rather a rule by which he would blush to walk. I have thought, and frequently said that no person ambitious of supporting uniform rectitude, would submit to be represented in any character, as the almighty God is conceived of and described.

What father would choose to be delineated as deficient in solicitude for his family ? Were he a judicious and good father, how would he bear it should be reported he did not lend his children every possible aid ? It is confessed by all that God is omnipotent ; that he is a sovereign ; that he *can* and *will* do as he pleases ; and that throughout the extended universe, the power exists not, that can resist his will. It is also affirmed, in the oracles of truth, that God willeth not the death, the eternal destruction of the sinner ; that he willeth that man should be saved, in the way and at the time he hath appointed ; and that he therefore sends forth his servants to warn mankind ; to invite them to eternal blessedness ; to inform them that all things are now ready, and to urge them to come in.

All this is descriptive of love ; of paternal love ; the love of a God. But we are informed the people are enmity against God ; and that not from a persuasion that God was in Christ, reconciling the world unto himself ; but because they are not acquainted with this truth ; and therefore do not, cannot believe it ; because they have no knowledge of God, and are carnal minded, and sold under sin. We are told too, that no man can come unto

the Father but by Jesus ; that no man can come to Jesus except the Father draw him ; and that all who learn of the Father, cometh unto Jesus ; and that those who come unto him, he will in no wise cast out.

Are multitudes cast out forever ? Then it is because they were not taught of God. If they had learned of the Father, they would have come to Jesus, and he would in no wise have cast them out. But did God attempt to teach them, and was that intellect, of which the Almighty was the source, so sealed against his teaching, against his influence, that *he*, from whence it originated, *could not* communicate the requisite information ? Were they such dull scholars that he was obliged to surrender them as altogether unteachable ? But is not God omnipotent ? “ Surely, if he had *chosen* to have exerted his power.” But why did he not choose to exert his power ? “ Because if he had, they must have been saved ; and he chose to leave them to the freedom of their own will.” Did he not know that his leaving them to the freedom of their own will, would issue in their eternal damnation ? “ O yes ; but this is perfectly right, for when he called they would not answer.” Did he intend they should ? “ We have nothing to do with this question.”

But you are sufficiently acquainted with this jargon. It is astonishing that any one who admits omnipotence, prescience, and boundless love, boundless mercy, as essential attributes of Deity, should consent to such absurdities, and believe them dictated by the spirit of God. And yet the wisest of men, in every age, have thus thought, thus spoken of the divine Being. We except, however, such wise men as came from the East, directed by a star, to worship the descending, condescending Deity, in the form of humanity. Yes, it is the wisdom of this world which rejects that shining light, which shineth more and more unto the perfect day. It is the wisdom of this world which encompasseth itself about with sparks of its own kindling.

Casting my eye yesterday over some passages in *Paradise Lost*, I was really amazed at the bitterness of this great man. Some time or other, when I have leisure, I will point out to you the passages which particularly struck me. O, how God has confounded the language of this master builder, thus making foolishness the wisdom of this world ! So it seemeth good in his sight, and now it appeareth good in my sight also. Thus will the righteous God stain the pride of all flesh, and his day will be upon all pleasant pic-

tures. The idols, every idol shall be abolished ; and the Lord, the Lord alone shall be exalted in that day ; and the worshippers, of these idols shall cast them to the moles, and to the bats, that thus the emblems of darkness and the works of darkness may dwell together. Amen, and amen.

I believe you misunderstood the suggestion in my last letter. It was not the *sacramental bread and wine*, to which I adverted, when I spoke of the last supper. This last supper you will find in the close of your Bible ; and it is indeed with propriety styled the *last supper*. In Revelations, xix. 17, 18, the account of this *last supper* is thus given :

“ And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls which fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ;

“ That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of *all men, both free and bond, both small and great.*”

A grand supper this ! Have you ever reflected seriously upon it ? Let us give it a few moments consideration. The messenger, the guests, the bill of fare, Flesh ; *not the flesh of the Son of God*, whose flesh is meat indeed, and whose blood is drink indeed ; which meat and drink is designed for friends—Eat, O friends !—drink abundantly, O beloved ! No, it is the flesh of *kings*—not the *king* that the Lord fixed on his holy hill in Zion ! This king is given for the *life of the world*, and his flesh will constitute their never ending repast. It is the flesh of *kings* in the plural. A set of men who have often been the scourges of mankind ; that God has sometimes given in his wrath. The flesh of captains, the servants of these kings ; the cheerful ministers of their will ; however cruel, arbitrary and oppressive their commands might be. Of mighty men who have generally been tyrants in their day. And the flesh of horses ; an animal celebrated for its pride, its strength, and its thirst for the battle. The emblem of destruction, Revelations vi. 8 :

“ And I looked, and behold, a pale horse : and his name that sat on him was death, and hell followed with him. And power was given them over the fourth part of the earth, to kill with sword, and with hunger, and with death.” In the sixth chapter

of Zechariah, and various other parts of scripture, you will find these horses strongly expressive figures. Ye shall not, saith the prophet, ride upon horses; go down to Egypt for horses, &c. &c. but the flesh of those who set on these horses is also to be eaten, and the flesh of *all men*, both *free* and *bond*, both *small* and *great*. Thus all men both *free* and *bond* have flesh, with which, upon this occasion, they must part.

But what flesh?

Certainly not that flesh which was formed by the hand of God, and redeemed by the blood of Jesus, which flesh, Jesus claims as his own flesh; this flesh is the body which was prepared for our Emmanuel, which he cheerfully assumed, and became one with it. This flesh is the fulness of the humanity of Christ; this is the flesh which shall be fashioned like unto the glorious body of the Son of God; this flesh is right precious in the sight of the Lord; this flesh shall enter into the kingdom of heaven. Where I am, says the Saviour, there shall my servants be, and there his servants shall serve him. In my flesh shall I see God, said one, who knew that his Redeemer lived.

What then is that flesh, which at the supper of the great God, shall be served up? Certainly that flesh, that *cannot* enter into the kingdom of God, the kingdom of heaven. It is that flesh that is an abomination to God, and to all who are taught of God. It is that flesh under the oppressive weight of which the Apostle Paul groaned, being burdened, crying out with great earnestness—O, wretched man that I am! Who shall deliver me from this body of sin and death? And in that day, that auspicious day, when the grace of the covenant shall be made manifest, when all shall be taught of God, from the least unto the greatest; then this detestable carcase, or these detestable carcasses, shall become an abhorring unto all human flesh. Thus saith the Lord, by the prophet Isaiah, lxvi. 23, 24:

“And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.

“And they shall go forth, and look upon the *carcasses* of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

"Now the works of this flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings;*" and, I may add, every evil work. When the Apostle traced in his own heart these evil propensities, being taught of God, he said, "Henceforth it is no more *I*, but *sin* that dwelleth in me. So with my mind I serve the law of God, but with *the flesh* the law of sin. This is that flesh that shall be served up at the supper of the great God."

But who are the guests?

The fowls that fly in the midst of heaven; the vulture is the chief of these fowls; these are the fowls that caught away the seed sown by the way side. Our Saviour likens the kingdom of heaven to a grain of mustard seed, which branching out, groweth up into a great tree, in the branches of which, the fowls of the air are lodged. The individuals of the human family are the branches of this tree, and in these branches the fowls of the air, to the very great annoyance of the branches, are lodged. Two of these branches, or individuals, once dwelt among the tombs, and a whole legion of these inhabitants of the air, under the direction of their prince, the prince of the power of the air, were lodged in these poor, harassed, distressed branches. But, driven thence by the Prince of peace, they were permitted to take up their lodging in an herd of swine. These fowls of the air, these unclean birds, these demons, are caged in the hearts of poor fallen men, stimulating them to all manner of evil, and preventing them from doing good, and from distributing.

But there is an unclean supper provided for them, and the restitution of all things shall restore to them all the mischief, every crime which they have originated.

But who is the messenger sent forth to order those fowls which fly in the midst of heaven, to gather themselves together unto the supper of the great God?

The messenger is an angel in the sun; not an angel of darkness. Angels of darkness bring no such glad tidings—certainly not. The grand display of the divine purposes of grace and mercy to a fallen, ruined race, are made by those who dwell in the light; and I am persuaded all those who walk in the light will see as much of the gospel of glad tidings, in the account rendered of this *last supper*, as in any part of sacred writ.

I have enlarged upon this subject beyond my intention ; and yet I have taken no more than a cursory view : you will no doubt pursue it.

I have been so very ill that I have not been able to speak publicly, nor hardly privately ; much persecution has been embodied against me in this place. The adversary of men, not being able to do me any legal injury, hath, under the mask of religion, moved the honourable committee to summon me before them in their civil or political capacities ; and after having been so long in this place, after having devoted many inclement days, in the midst of a severe winter, to the making collections for the poor, they have thought proper to consider me as an entire stranger ! and in language and manner sufficiently haughty, they have demanded, where I was born ; whence I came ; what business I had in the country ; what I did in this town ; and how long I intended to tarry here.

This same committee have, it must be confessed, done all they can toward crushing me ; they have assayed to murder my good name, and if they have not accomplished their iniquitous purpose, *power* only, and not *will*, has been wanting. Is it not well that the Lord reigneth, and that all power in heaven, and on earth, belongeth to him ? But whither am I going ? It is a volume I am writing, and not a letter. In the letters which constitute my journal, I proceed in this way ; but you will suppose I have exceeded all customary bounds.

Let me know how our mutual friends are, and if you converse frequently on the best of subjects ; and what success you have in preaching the gospel ? I am persuaded you *still do and will continue to preach*. There should be no still born children brought into the light ; no dumb disciples in the school of Christ. From the abundance of the gladdened heart the mouth will speak—it will speak well of the Redeemer's name.

I am, in our dear Saviour, with fervency of affection,
Yours, &c. &c. &c.

LETTER XXV.

To the same.

I HAVE delivered my message in the presence of a very large multitude; what the result may be is not for me to determine. I waited first on your friend G. who, for your sake, received me very graciously, and invited me very cordially to renew my visits; assuring me he would treat me as well as he was able, on my own, and particularly on my Redeemer's account.

I preached on the first evening of my arrival, to a numerous assembly; selecting my text from the second chapter of the First General Epistle of John, the commencement of that chapter. I did not proceed as far as that most obnoxious passage which follows: "And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world." I knew the very mention of this text, on the then present occasion, would have kindled the rage of my hearers; but I preached this glorious truth notwithstanding, and this I must do, or be for ever silent; and proving Jesus to be the advocate for sinners, was, you will readily acknowledge, as full to my purpose as possible.

I am not without hope, that my Saviour, and the Saviour of this people, sent me hither, and that my labour will not be in vain. Your friend G. acknowledges the consistency of truth, but is afraid; Can we wonder? I have, said he, the theory of truth, but I dare not say it is in my heart. I am told G. has been a hearer of Doctor S. a new light—I have before heard of this gentleman, but preachers of every description are equally opposed to the truth, whether they be *new* or *old lights*.

With Doctor R. I had some interesting conversation, which closed by my answer to a question proposed by him in the following words: "How do you reconcile the eternal punishment of fallen angels, with your ideas of divine compassion?"

I pretend not to determine their ultimate situation, Sir—I never was capable of inventing a single text. I am not wise above, or beyond what is written; I have no knowledge but what that word contains, which, when accompanied by the spirit, which dictated it,

is so plain that he who runs may read ; and the way-faring man, although a fool, shall not err therein. Sir, I am taught in that blessed word, that you, and I, and every *human* being, are separate grains of wheat, and have closely adhering to us a portion of chaff, which grows with our growth, and strengthens with our strength ; but when we are gathered into the garner of our owner, God will separate the precious from the vile, securing the one for himself, and burning up the other with unquenchable fire,

With good Mrs. E. I dined, who I knew had been accustomed to attend to table prayers, and on my own omission, I could not forbear addressing her : When, Madam, our Saviour was visible among men, the most upright among the people narrowly watched him, to see if he conformed to the religious customs of the times ; one of which was, to wash their hands previous to their meals. It was in the judgment of all holy good people, very criminal to take the good things of God, in *unclean hands* ; he was therefore complained of, to his disciples.

The Christian Pharisee has substituted *words* instead of *deeds*, and in the place of washing their hands as a religious ritual, they make long prayers ; either long or short, according to the prevalence of custom. I have heard it urged as a reason for this practice, that our *Saviour blessed the food before it was made use of* ; and we are exhorted to eat with thanksgiving, and therefore we ought always to pray for a blessing on our food. But we believe that our Saviour has blessed all things, and our consciences being sprinkled by the blood of Jesus, they are cleansed from dead works ; therefore to the pure, all things are pure. Yet we take our food with thanksgiving, not only in Jesus, in whom we are blessed with *all* spiritual blessings, but in our own hearts also. To say, a formal grace is to be conformed to the world, as all that do so are. "Hence the grace," they say, "is only occasional." Some will attend to this preliminary at all their stated meals, others omit a part and are satisfied if they perform this duty at dinner only ; but every observer of this ceremony omits it on every other occasion, and how frequently do we make use of the provisions of our God, when not seated at a breakfast, dinner, or supper table. Now if my conscience never wounds me for omitting this ceremony between my stated meals, you may be certain I am only conformed to this world ; I am not transformed in my mind.

But, believing that the earth is no more cursed for man's transgression, that a blessing from the Lord abideth on all his good creatures that are received, and righteousness from the God of our salvation on all those who receive them, we take them with gratitude, and eat them with singleness of heart.

Thus, Madam, have I given you a reason why I do not rank this ceremony among the Christian duties. I do not regularly observe it at my own table, but when requested either at home or abroad thus to do, I am not backward. I can never experience reluctance at addressing the throne of grace; but to turn from the chit-chat, the laugh, the frolic of the moment, and with a heart all unprepared and lips unconsecrated to rush to an act of devotion, appears to me little short of a solemn mockery; and, although our own hearts may be right with God, yet the frivolity, the smiles, the impatience, generally evinced by the table guests, make the religious appeal upon this occasion, wear the semblance of profanation.

You say, "I ought not to take thought for the morrow, that the morrow should take care for the things of itself;" but we can always say with the Apostle, "When we would do good, evil is present with us." You see it is *we*; thus it is *we* shelter ourselves when we are seeking justification, but for me this is not necessary; I am *sure*, that in me dwelleth no good thing, and with the same Apostle I add, "'Tis a light thing with me to be judged by man's judgment;" and yet notwithstanding all this boasting, it would be a *grievous thing* to me, to be thought lightly of by you.

Yes, we must receive those who are weak in the faith, and cherish them with the utmost indulgence. Let us never forget the graff on the apple-tree: how many different sorts of fruit were there on one tree? I think several. I assure you, the discovery made in the orchard has rendered me great service; it has soothed and quieted my mind in its most depressed situation.

Alas, for poor D. and every son of sorrow! turn which way we will, difficulties and distresses open upon us, but for the prospect of a *new* heaven and a *new* earth, we should be very much at a loss to know, why the present was formed: As it is, we pretend not to account for the conduct of the Supreme Being; we can only say, infinite wisdom could not err, nor infinite wisdom be counteracted in any of his designs, nor could infinite love have any baneful designs; his thoughts from everlasting, must have been

thoughts of peace and not of evil. Well then, although the ways of heaven may be dark and intricate, these winding ways will finally lead us to himself; and the creature, first created for the pleasure of the Creator, however permitted to wander, or whatever he may be in the present state, must ultimately answer the prime end of his creation, which end, the compilers of the shorter catechism assure us, "Is to glorify God and enjoy him forever."

Yet still it is asked, "Why does infinite power, wisdom, and goodness, suffer so much moral and natural evil to prevail in this lower world?" We say, the greater part of the miseries of the present state, originate with ourselves. I suppose all we mean by this is, that if we were wise and good, we should be happy. But why are we not wise and good? why are we not meek and gentle? Why do men, though all gone out of the way, take such various courses? Why are some penurious and others profuse? We say, "The diligent hand maketh rich, and the sluggard shall be clothed with rags." But, why are some naturally industrious and frugal, and others naturally the reverse? and why are all either directly, in consequence of their own perverse dispositions, or indirectly through the weakness or wickedness of others, made to drink so deep of the cup of adversity? Why are those who are, humanly speaking, the most deserving, made to suffer the greater part of their lives? Why are little infants early the subjects of sorrow? but it is abundantly easy to ask questions which neither the sage nor the philosopher can answer. With God, however, remaineth the issue of all things, and he can give in one short hour's enjoyment, large remuneration for the ills of time.

Frequent reflections on the brevity of the present scene are of much use. Blessed be God, we shall shortly bid adieu to every species of distress. There is one apostolic injunction, which neither you nor I can find it very difficult to observe—Set your affections on things above, and not on things on the earth. Yet if we should at last set our hearts on things above, if we should feel ourselves weaned from things below, still we shall not even then have whereof to glory. If our august Parent had not made our present sweets very bitter, we should never turn therefrom. Some mothers while weaning their infants, seeking to make *necessity* the *choice* of the child, lay aloe on the breast. Our omnipotent Father usually renders every breast of human consolation bitter to his children, to wean us the more effectually from this distem-

pered state. But after all, these weaning times are, and must of course be distressing times. However, the Redeemer renders all things profitable ; all things shall work together for good ; and as thy day is, says the Father of mercies to the children of adversity, so shall thy strength be.

True, we may say with the inimitable Shakespeare, this world's a stage ; and all the men and women are but actors. And happy they, who under the conduct of the great Manager, can acquit themselves in their respective parts with propriety. It is indeed a consoling consideration, that the performers will ultimately be set right. Perhaps these human performers are, even now, more correct than those who consider themselves merely as spectators, may be inclined to allow. At any rate it is good that we both hope, and quietly wait for the full salvation of our God ; and in the interim, it is our interest and our duty to make the best use of the scenes of time. Be not unhappy at the hints contained in my last letter. The truth is, I *love* you as an *imperfect* friend : I do not adore you as *perfect* : and although at the time, I may not love you so well for reproving me, I shall, upon reflection respect and admire you the more. I do not speak at random ; I have had repeated trials of this sort, both here, and elsewhere. When once convinced, I am the object of genuine affection, although those precious reproofs from those I love, may like other precious medicines, create a temporary pain ; yet deriving advantage therefrom, I shall experience for the kind physician who administered so efficacious a remedy, enduring gratitude.

Blessed be God, we are both under the eye of infinite wisdom ; that we are seen by the eye of infinite wisdom in the *new* and living way ; and that we are to the eye of the Father, in this new and living way, blameless and without spot. O that we could walk unpolluted, while on our way to Zion. O may the prayers of the great High Priest of our profession put up in behalf of all who should believe in his name, be answered in behalf of my friend N. and his truly affectionate, &c. &c.

LETTER XXVI.

To the same.

I AM told you intend visiting this place ; if you do, let me know, in time that I may be in season to adjust a little account of my own. Ah me, when will all my accounts with this world be made up, and completely balanced ! I want to retire ; I want to go home. I am sick of life, of this present life ; sick of the world, of this present evil world. God grant I may thus feel when I am called out of time. Many are afraid of death, until they stand upon the threshold of this world, and then become impatient for the arrival of the messenger. If the scene should be reversed with me, I should be indeed unhappy. I do not think I can ever be *afraid* of death, as the change may effect my eternal felicity. I cannot fear a conquered foe. But, if when I am about to leave it, the world should smile on me, as on a parting friend, how then ; may I not be under the influence of its fascination ? Do you say there is no danger of this, except I should miss my way ? But may I not miss my way ? Not if I am kept by the power of God, through faith unto salvation. May his Almighty power keep me in this everlasting way, in this bright and shining path ; which shineth more and more to full perfection.

But my friend, do you indeed wonder that when you would do good, evil should be present with you ? Are you puzzled to find the law in the members warring against the law of the mind ? Have you forgotten that there are two armies in the Shulamite ? Ah my friend, if the daily discovery of such inconsistencies distract you ; if a deceitful, unbelieving, and desperately wicked heart appals you, undisturbed repose will not, this side eternity, be yours.

Your trials are no doubt many, and severe ; but the most precious metal is purified by trial. Is it not of more consequence to try you, than to try gold ? Are you not more precious than gold ? It is extremely natural to think the prevalence of unanimity in religious sentiments will ensure domestic peace : so it is natural to suppose eternal sunshine, uninterrupted by storms or tempests, would be one of the greatest blessings which the elementary world

could give—but—but—no matter we shall learn much more by and by.

In the present scene, the ways of our God are in the great deep ; he dwelleth in the thick darkness. Who by searching can find him out ? Yet he doeth all things well. Hereafter, it may be we shall know the why, and the wherefore.

It may be foolishness in the extreme, to suppose business and christianity incompatible ; and it is not wonderful to find you glorying in the capability of deriving your own support from your own industry. What can be so pleasing to a proud or a pious mind, as to have something we can strictly speaking, call our own ; acknowledged to be our own by those from whom we obtain it : to be able to administer to the necessities of those who are not able to help themselves :—This is a blessing devoutly to be wished. You have no conception of the glooms attendant on a state of dependence. But you will say we are all dependent upon the divine Being : true, we are so ; and were human beings as good as their Creator, who could complain of dependence ? But if dependence be galling in the meridian of our days, it is terrible in prospect, when old age approaches and the rising generation may resemble the king, who knew not Joseph. The infirmities of body and mind, generally appendages to lengthened years, are naturally calculated to create disgust, even in those who are prejudiced in our favour—Dependence, in such a situation, how tremendous ! But you will ask, where is your faith ? I answer where it ought to be ; fixed on the word of promise ; which so far from quieting my fears, rather strengthens despondency. Christians are no where assured they shall be exempted from the common calamities incident to humanity. The afflictions consequent on the life I live, or may live, may be mine. Some of the most faithful servants of the Redeemer have been called to encounter great trials, and why not I ? I do not know of any promise respecting this life, except that of *much tribulation* ; and I have faith to believe I shall have a plentiful share of this.

But you will say all these things shall work together for good—No doubt they will : yet if this thought could always render us happy, where would be the tribulation which we are taught to expect ? It may perhaps be supposed, that a person who believes and preaches the doctrine of Universal Redemption, should never be unhappy ; and that if he be, he is a very inconsistent character.

I should indeed be a very inconsistent character if my unhappiness arose from the dread of future misery, either for myself or my connexions ; or from an apprehension that I have not *now in Christ Jesus*, all spiritual blessings. But I say again, if my unhappiness respects only this world, where I am assured I shall have much tribulation, and where I know that the most uniform believers, the most faithful servants of my master have suffered hunger, nakedness, loss of friends, reproach, and every species of contumely ; not one of which calamities can be considered joyous, but grievous : if I say this prospect sometimes makes me melancholy, I do not see that I am inconsistent. Nay, I think I should be much more inconsistent if I felicitated myself in the expectation of peace or happiness in this present world.

It appears to me it would be quite as rational to expect a believer in, and a preacher of the gospel, to be entirely exempted from every bodily indisposition, as that he should never be tortured by mental pangs. But these reflections will never be made by those who understand the doctrines of the cross : such know it is not in this state we are promised happiness ; that we are liable to suffer every species of calamity ; and that knowing this, we may groan, being burdened with either present suffering, or the fear of what evils may take place during our mortal pilgrimage ; and I am free to own that my future prospects appear so gloomy, as to induce me to tremble at the approach of that time of life, when I shall stand most in need of that assistance which I shall then have least reason to expect. Yet it is the desire of my soul to cast in this, and every other respect, my care upon him who careth for me.

I very much lament my present state of inaction. Flavel says, "souls are like tools, they rust if not used." How much more honourable to wear out than to rust out. Well, I will gird up my mind, and once more up, and be doing.

We have been expecting you a very long season, and we still hope you will join us on the anniversary of the birth of *our*, of the *world's Saviour*. I am fearful I shall have no voice on that day ; the pressure on my lungs is so violent, that I speak with the greatest difficulty, and I think it is momentarily increasing ; yet I still struggle to speak. How can any who have tasted that the Lord is gracious, be content without proclaiming his goodness ?

My whole heart joins with you in praising the Preserver of men ; who, making the clouds his chariot, holds the reins of the whirlwind,

and directs the storm which calls home those who are appointed to die : thus stamping an idea of his power and goodness on the minds of survivors. But even storms and tempests, how loud soever they may roar, do not always speak loud enough to be heard by the insensible children of men.

You ask who shall doubt of the final preservation of your rescued son ? I answer every one, who being under the law, hears only the letter which killeth, without attending to the spirit that giveth life ; but all who see the truth, as it is in Jesus, will see his salvation in the Redeemer.

Indeed I am more and more convinced that to persuade men to believe on the name of the Son of God, is the work of God. I conceive it would be much easier to bring individuals to consent to go on foot to Rome, or to make a pilgrimage to Jerusalem, to do or suffer any thing that could be done or suffered, than by mere human power, to prevail on them to believe what God has said ; and thus believing, to enter into rest. It is so natural to look to the things that are seen, which are temporal, that it must be a supernatural effort that will ever lead us by faith to look to the things that are not seen, which are spiritual ; and how is it possible while looking to the things which are seen, to have any other than a polluted conscience ? You would know why men are so opposed to the doctrine of the restitution of all things ? I answer ; first, men in general are by nature unbelievers ; secondly, there is a class of men in every age, place, and denomination, who are interested to prevent mankind from receiving the truth ; and, thirdly, the grand adversary of souls is busy in blinding the children of men. All, however, acknowledge there is room enough in the fold, and sufficient power in the shepherd. But religious people are so regular in acknowledging and denying the same fact, that patience is exhausted while attending to their inconsistencies. The, Baptist with whom you have recently conversed, is an epitome of the religious world, and indeed of the whole world ; and it must be confessed, as you justly observe, their language is so much like the serpent in the garden of Eden, that we need no other proof of their being under the influence of the same spirit which beguiled Eve. However, this man of sin will not eternally sit in the temple of God, showing himself as a God, and opposing himself to all that is called God, or worshipped. This man of sin shall be revealed, not by the power of the flesh, nor by the power of the creature, but by the breath of that

mouth which hath spoken these gracious words. And the glory of the Lord shall be revealed, and all flesh shall see it together. Behold the Lord God shall come with a strong hand, and his own strong arm shall rule for him ; behold his reward is with him, and his work before him.

What have we then to do, but as far as we are able, in patience to possess our souls ? It is good that we both quietly hope, and patiently wait for the salvation of God.

I have had a conversation, which lasted many hours, with a respectable clergyman. He acknowledged he was one with me in every thing, the *universality* of the redemption I advocated, excepted.

Murray. But by what means have you learned that Jesus was the Saviour of any individual, Sir ?

Clergyman. By the word of God.

M. Then how comes it to pass that this same word has so much weight with you respecting *the few*, and is so impotent with regard to the many. Sir, the word of God is as full and plain, respecting *all* and *every one*, as it is respecting *any one*. For example, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world" He is the propitiation for our sins ; that you will acknowledge plain, but is it more so than what follows—*And not for ours only, but for the sins of the whole world ?*

Cler. Why, I believe the one part to be true, literally true, because he that believeth shall be saved ; I cannot believe the other part to be literally true, because he that believeth not shall be damned, and these shall go away into everlasting fire, but the righteous into life eternal, and if you die in your sins, where I am ye cannot come, with many other scriptures to the same effect.

M. Please to mention them, Sir, because I intend, with your leave, to speak to them separately, and to show that they are all literally true, that there is in them not even the shadow of contradiction, but that they are all yea and amen, in the salvation of every child of Adam.

Cler. Well, Sir, if you can prove the salvation of every child of Adam, from the texts I have mentioned, I am satisfied.

I then took the passages he had cited, one by one, and spoke to each of them as you would upon a like occasion, even to the conclusion of the matter. I conversed with him through the day, and when he could produce no more passages which appeared contra-

dictory to the law or to the testimony. I produced some vouchers in behalf of God, as a universal Saviour, to which he had not attended ; he seemed much softened : first silenced, and then pleased, and we parted with the appearance of mutual kindness.

I do assure you, my friend, I believe there are very few who understand the doctrines we preach, although no language can be plainer than that of which we make use. How can we account for this? Is it not one thing to receive, and another to understand a testimony?

Yes, our valued friend gave me an account of your little tour, and I am exceedingly pleased with it. Do you not see the advantages that may be derived from writing on the best of subjects.

The friends whom we address will show our letters to their friends, and those friends to theirs, and so on. In preaching, and in conversation, what we say frequently passes like a ship through the ocean, leaving no trace behind, or if remembered by those who wish to narrate what they hear, it is very rare we are favoured with the privilege of pouring instruction into the ear of any person, capable of giving a faithful relation of what they hear ; our remarks will suffer either in matter or manner. But when we write to an individual, we, in some sense, leave ourselves, and often our best selves with him ; and we forcibly, if not irresistably allure him to attention. Much more might be said on this subject, to induce you to commit your ideas to paper, but your own good sense will dictate more than I have leisure to say.

I am not very sanguine in my expectations of any good this side home ; yet I cannot but hope, that life and immortality will be more and more illustrated by a preached gospel. But, of the gentleman to whom you advert, it may be well to suspend our decision, and even our judgment ; we are shortly to see and hear him more fully in his own cause. Yet, from all terrestrial objects, I am prepared for disappointments ; nothing at present surrounds me, but scenes of melancholy, gloomy troubles of mind, body, and estate, present evils, and dread of future ; and although I may stand exempted, at least for the present, in my own individual person, yet my sympathies are powerfully excited ; there is a chord in my bosom which vibrates to distress ; and I cannot be happy while witnessing the sufferings of my fellow men.

Farewell—May the peace of God abide with you.

LETTER XXVII.

To the same.

THIS morning is very gloomy; it exhibits a picture of the scene, which the distresses of my friends in this town open before me. How often am I reduced to the necessity of exclaiming, I am sick of life. It is a very melancholy thing, that as we get more weary, the road is worse. I envy none, but those who are on the threshold of this world. In this number is Mrs. O.; her infant died last evening, and we momentarily expect her exit. God is very gracious to this poor child; her love of life *was* strong; her affection for her husband and children bound her to earth. It was the bitterness of death to leave them, and she dreaded the separation as much as did David, and other children of the Most-High. The unbelieving adversaries, by whom we are surrounded, who as an adulterous generation, are ever asking after a sign, greedily listen to the words of a dying Christian, that they may be furnished with materials for reproach, and occasion to blaspheme the name by which we are called. But this dear, departing saint, in her most disturbed moments, has repeatedly affirmed, "that her mind was in perfect peace respecting futurity." She knew her Creator, her Redeemer too well, to expect to find an enemy in him; she never had a single doubt of happiness hereafter; her distress originated in her reluctance to quit her little family; but she fervently prayed, that she might be delivered from this reluctance, and calmly resigned to the good pleasure of her God.

This devout prayer is at length answered, and she now waits as patiently, and hopes as quietly for the salvation of her Redeemer, as any dying person on whose departure I have ever attended. This is indeed the Lord's doings, and it is marvellous in our eyes. In such circumstances how desirable, how beautiful is death, or rather the moment in which we are to commence denizens of a new and improved state of existence!

Some of my friends have partially said, "I bring a blessing with me." Well, to some individuals there is a sense in which this

affirmation may be true, when I am made a distinguished instrument of promulgating his gospel, whose testimony is replete with blessings, whose doctrine drops as the rain, whose speech distilleth as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Such has been the effect of the gospel of God our Saviour, upon our expiring friend! It hath refreshed her once drooping mind, and given her strength to sustain the conflict with nature, and resolution to submit with cheerful patience to the dissolution of every earthly tie.

I am pleased to hear you have visited B——, accompanied by our friend; I am not surprised at the conduct of the worshippers of anti-christ, they act in character. Would to God, *we* could, on every occasion, act in character, we should then never fail to adorn by every movement, the doctrine of God our Saviour. I am happy to learn, that the good man to whom you advert, has repeated his visits to S——, and that his audience were so large and so attentive. There is a strange mixture in this worthy man, and I cannot but lament it. He certainly sometimes blows the gospel trumpet, but, alas, it is always with an uncertain sound! I think it is beyond a doubt, that he sows the same field with different sorts of seed. He is assuredly an advocate for Universal Salvation, but, as it appears to me, not upon Christian principles. This is, I repeat, a matter which occasions me great sorrow of heart. Were he acquainted with the ministry of reconciliation, he would, I think, be an able minister of the New-Testament. Could, I say, this dear man but once see that *God in Christ*, or the *divine in the human nature* is the reconciliation of the world, and that in consequence of the iniquities of all the stray sheep being laid on the good shepherd, and he as the just one bearing the sins of the world, that he might take them away, so that as God, he may with propriety say, "Behold I see no spot in thee." Could he behold this guiltless Lamb of God, thus encompassed with the iniquities of his heels, suffering the death which is the wages of sin, that by his suffering he might eventually annihilate sin, so that those who are taught of God, might see no more of the punishment as the *effect*, than God does of sin as the cause: In fine, could he be brought to see there was no God but the Saviour, nor sin but what he bore in his own body on the cross, nor punishment but what he suffered when the chastisement of our peace was upon him, by whose stripes we are

healed, he would then with true apostolic zeal, labour to turn his hearers from darkness to light, that they might thus see, and consequently rejoice in the liberty wherewith Christ hath made them free.

But he will know as much as our Saviour sees proper to teach him. I will, however, attend to the hints you have given, and when he visits me I will converse with him as freely and as impressively as I am able. I really feel a very warm affection for the good man, and from my soul I wish to see him in the way of peace. As to his *manner*, with which the *new lights* are so much pleased, I do not think there is any thing so very disagreeable in that ; and if his *matter* were really gospel, perhaps this manner of his, might be really advantageous by drawing the attention of some of our blind brethren, who are pleased with such sounds. Whatever you may think of it, I am sure I know but little ; but this little I am always ready and willing to communicate. I know but this, that Jesus is a complete Saviour ; this is my enduring, my exhaustless theme, and I fervently unite with you in supplicating the divine Being, to guide us into the way of truth, and to keep our minds steadfastly fixed on him, who is our hope. I rejoice to learn, that your mind is so greatly enlarged and refreshed by your labours on the Sabbath day. Wretched indeed would our circumstances be, if we did not feel our subjects, and know that our hearers sometimes felt them too.

Yes, I have seen your account of R——, and it involves an account of yourself. You have, it seems, blushed for yourself on the present occasion, and you may have more reason thus to do, than you are at present apprized of. It was, no doubt, wrong to make up a judgment of, and conceive a prejudice against any man, merely from report ; our enemies could no more ; and is it not somewhat wrong, somewhat hasty, to establish your opinion of a preacher, from hearing him only once ? But you conversed with him, and remember he conversed with you also. However, if your last conclusion be a fault, it is in my opinion a venial fault, and I should less blush to be convicted of a score of such faults, than in a single instance, to have made up a hasty judgment to the prejudice of a brother.

I am exceeding glad you have seen R. and that he has met with so kind a reception ; such accounts as these always fill my heart with pleasure. But poor S. ; I am greatly pained by his situation. Dear

man, he is very much from home in this fragile body of his. We ought not to wonder that his soul, his capacious soul, is so often disquieted : he will, no doubt, have his clear and cloudy seasons all his journey through ; and perhaps, his cloudy seasons may be very, very dark, accompanied by thunder, lightening, and rain ; and his clear seasons very clear, accompanied by fervid heat, which may accelerate the approach of clouds ; and, no doubt, he who regulates the seasons, regulates also the luminous mind of our friend. Your flattering remarks may be very just, but it would be difficult for any one to persuade me, nay, it would be impossible for me to persuade myself of the justice of your comparison as it respects our friend S. ; but we will dismiss the subject. It is well you had so pleasant a time over the rugged road ; you see, my good Sir, when the mind is in health, the body can pass over rocks, as mere pebbles ; good company is, no doubt, pleasing on a journey and every where else ; would we could have the felicity of associating with serious, well disposed individuals to our journey's end. It gives me pleasure to hear of one and another of my weary fellow-travellers, "being landed safe on that blest shore, where tempests rise and billows beat no more." I am happy too, that they could see their way through the valley of the *shadow* of death. Children, we know, are frequently affrighted by *shadows*, but because they were taught of God, it was therefore they feared no evil.

No, I would not be robbed of the pleasure of believing, that individuals uniting to worship the Redeemer on the road, will recognize each other when they unite with the general assembly in the worship of the same Redeemer above, for any earthly consideration. Why not ? Shall we know others, and not know them ? Our knowledge will *increase*, not *decrease* ; and although we may know all, and love all, it does not therefore follow, that we shall forget our connexions here, or love them less—God forbid.

I am told your mind has been uncommonly exercised and embarrassed, and I am so far from wondering at the difficulties we are called to encounter, that it is matter of astonishment to me, when any, (if any there be), pass smoothly o'er life's surface.

Shaping our course over a path abounding in briars and thorns, is it wonderful that we are torn thereby ? Is it not rather amazing that we pass a day or an hour exempt from suffering ? Even our choicest comforts either grow on, or must, with very great difficulty, be selected from these briars and thorns. But, in fact, it

may, with strict propriety, be said of all our comforts, except such as are derived from the fountain of all true, because spiritual good, and of all comforters, beside that spirit which is emphatically styled a comforter ; miserable comforts, and miserable comforters are ye all.

Yet, while smarting from frequent wounds, we are still so infatuated as to look to, and lean on, these broken reeds. For myself, I have so often done this, that sometimes, when I reap heart-felt pangs, where I had looked for soul-satisfying pleasure, I have been conscious of a kind of gloomy satisfaction, from the consideration of the justice manifested in my vexatious disappointment. Yet, I shall still say to these illusive witcheries, "Kind deceivers flatter still."

My eyes are momentarily turned toward my closing scene. It is true I do not know what may be my then sensations ; but should the joy before me produce the same effect, with the sorrows by which I am now surrounded, I shall leap into eternity without a single regret—Yes, I too shall pass through the valley of the shadow of death, and I humbly trust that I also, even I, shall at that momentous period, be exempted from the fear of evil : and, truly my friend, I am inclined to think, that it is only on the occasion adverted to, that I shall be entirely exempted from fear.

In short, it is only on the paternal bosom we can repose with safety. The word, the oath of Omnipotence is pledged for our final happiness. Is it wonderful that we repose unbounded confidence in the word, in the oath of the God of justice, the God of truth, who knows our frames, who remembers that we are but dust, who hath compassion on the ignorant, and those who are out of the way, who bowed his heavens and came down to earth, for the sole purpose of *seeking* and *saving* those who were lost.

Please to give my love to each of our mutual friends, whom I hope and trust, we shall love to all eternity. O ; may the love of God be more and more felt by *them*, by *you*, and by your ever faithful, &c. &c.

LETTER XXVIII.

To the same—unfinished.

You ask my advice relative to your meeting house ; alas ! my friend, what can I say ? It may be large enough, it may not. Neither you, nor I, nor any other person, can determine this question. I think you have got a most excellent committee, and this is certainly in your favour. I am very glad the Doctor is determined on coming this way, and by his good wishes I am much obliged.

You would know my sentiments of the third chapter of Zechariah's prophecy.

The first thing in this section of the prophecy which the Lord showed the prophet, was Joshua the High-Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem, rebuke thee : Is not this a brand plucked out of the fire ?

In the first place let us inquire, of whom was Joshua a figure ? Undoubtedly of the High-Priest of our profession, and it is no wonder therefore, that we find Satan standing at his right hand to resist him. But the LORD, the Jehovah, the Divinity rebukes him, effectually rebukes him, when, even in this moment of arrogance, he informs him *he hath chosen Jerusalem*. The LORD that hath chosen Jerusalem, rebuke thee Satan.

Now Joshua was clothed in filthy garments, and the angel before whom he stood commanded those who stood by him, to take from him those filthy garments, and then observed, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And he said, he who ordered the filthy garments to be taken away, said, Let them set a fair mitre on his head ; and this being done, he was clothed with garments, and the angel of the Lord stood by, and protested unto Joshua saying : Thus saith the Lord of hosts, if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep

my courts, and I will give thee places to walk among these that stand-by.

Was Joshua a figure of the great High-Priest of our profession? Then whatever was done and said to Joshua, was figurative of what was done and said to Jesus Christ. But filthy garments were taken from Joshua, he was clothed with garments, a fair mitre was set on his head, the angel of the Lord protested unto Joshua, saying, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and keep my courts, and I will give thee places to walk among these that stand by.

That we may enter more fully into the spirit of this part of the prophecy, let us dwell particularly upon the name; upon the office; upon the attendants; upon the garments; upon the removal of these garments; upon the change of raiment; upon the fair mitre on his head; upon the angel of the Lord standing by; upon his protesting in the name of the Lord of hosts, that he should judge his house, keep his courts, and have places to walk among these that stand by, on condition that he would walk in God's ways, and keep his statutes; upon walking in God's ways; upon keeping his charge; upon God's house; upon judging this house; upon God's courts; upon keeping these courts; upon the places to walk among; upon those who stand by.

The name Joshua, literally rendered, says Mr. Cruden, is the *Lord*, the *Saviour*. This fact must be considered as illustrating the propriety of *Joshua being appointed to succeed Moses*, to take God's people out of his hands, and to bring them into his promised rest. Moses was the promulgator of the law—but he was an offender; he broke the tables on which was engraven the commandments of his God; he spake unadvisedly with his lips, at the waters of strife—he therefore could not, in his own character, enter the promised rest; he had offended in one point. But Joshua, the *Lord*, the *Saviour*, was appointed to lead the people into the land of promise.

“Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua. Moses my servant is dead; now, therefore arise, go over this Jordan, *thou* and *all* this people unto the land which *I do give to them*, to the children of Israel. Every place that the sole of *your* foot shall tread upon, that I have given unto you, as I said unto Moses. There shall not any man be able to stand before thee, all the days of thy life; as I was

with Moses, I will be with thee ; I will not fail thee nor forsake thee. Be strong and of good courage, for unto this people shalt *thou divide* this land for an inheritance, which I swear unto their fathers to give them. Only be *thou* strong and very courageous, that thou mayest observe to *do* according to *all* the *law* which Moses my servant commanded. Turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest.

“ This book of the law shall not depart out of *thy* mouth, but *thou* shalt meditate therein day and night, that *thou* mayest *observe to do* according to *all* that is written therein : for *then thou shalt make thy way prosperous* and *then thou shalt have good success*. Have not I commanded thee, Be strong and of good courage, be not afraid, neither be *thou* dismayed for the *Lord* thy God is with *thee* whithersoever *thou goest* ?”

“ Accordingly when it came to pass, that he was by Jericho, the captain of the Lord’s host met him. And the Lord said unto Joshua, See I have given unto thy hand Jericho, and the king thereof, and the mighty men of valour.”

I have just glanced on the foregoing passages, for the purpose of showing how the name of Joshua corresponded with his office ; and both name and office with the character of which he was a luminous type. We have seen that the name Joshua is synonymous with Lord and Saviour ; and that he was appointed to do that for the people, to which Moses was insufficient. Thus is the Redeemer called Jesus, or Joshua ; for he shall *save*. For what the law could not do, in that it was weak through the flesh ; God sending his Son in the likeness of sinful flesh ; and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the *flesh*, but after the *spirit*.

Secondly, We will attend to the office. Jesus was ordained a priest forever. Amongst the people of God, priests were ordained by God, to teach the people, and to pray for them ; and also to offer sacrifices for his own sins, and for those of the people.

But the high priest was distinguished by a privilege which appertained solely to himself, viz. that of entering once a year into the holiest of *all*, to make atonement for the sins of the people, *of the whole people*. To him also was committed the oracle of truth, so that when he was habited in the sacred garments, and with the urim and thummim, he, the high priest, gave the responses, because God discovered to him secret and future events.

The Apostle observes, "that it became him who took upon him the seed of Abraham, to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people."

Again, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house."

Again, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an High Priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

Again, "So also Christ glorified not himself to be made High Priest, but he that saith unto him thou art my Son, this day have I begotten thee, saith also in another place thou art a priest for ever after the order of Melchizedek."

Again, "But this Man because he continueth forever, hath an unchangable priesthood."

Again, "For such an High Priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needed not daily, as the Jewish high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for once offering himself, this one sacrifice was a full and complete oblation, propitiation, and atonement for the sins of the whole world."

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.

The priests entered always into the first tabernacle, accomplishing the service of God. But into the second the high priest entered alone, once every year, not without blood; which blood he offered for himself, and the errors of the people. The Holy Spirit intimating by this regulation, that the way into the holiest of all, was not yet manifest; while the first tabernacle (which was a figure of the then present time) was standing.

But Christ Jesus having descended, an High Priest of good things to come, hath by his own blood once entered into the holy place, having obtained eternal redemption; and for this cause he is the Mediator of the New-Testament.

But it is not necessary that Christ should often offer up himself a sacrifice as the high priest entereth into the holy place every year with blood of others, for then must he often have suffered since the foundation of the world ; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto all men once to die, but after this the judgment ; so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.

But again ; the law having only a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered, year by year, continually, make the comers thereunto *perfect*.

For then "would they not have ceased to be offered?" most undoubtedly they would ; because that the worshippers once purged, should have no more conscience of sins.

But in these sacrifices, thus repeatedly offered, we observe a remembrance of sins every year ; and therefore the sanctification of the people, which God willed should be effected by sacrifices, not being accomplished by all the sacrifices offered up under the law, and offered by children of error, it being impossible that the blood of bulls and of goats should take away sin, or that imperfection should please God. In this distressing emergency, our sinless High Priest presented his sacred person, and by offering up once for all, his own immaculate body, completely effectuated every purpose.

Thus, while every high priest standeth daily ministering, and offering oftentimes the same sacrifices, without being able by all these sacrifices to take away sins. This man after he had offered one sacrifice for sins, having by this one offering *forever perfected* them that are sanctified, sat down on the right hand of God, in full expectation from thence forward, of making his enemies his foot stool.

Of these solemn, sacred, glorious truths, the Holy Ghost witnesseth to our souls, proving to every individual taught of God, that his thus taking away the sin of the world by the offering up of himself as a lamb without blemish, corresponds with the sacred affirmation, their sins and iniquities will I remember no more. It is in consequence of the perfection of this offering accomplishing *that in fact*, for all mankind, which the law of Moses directed the high

priest to *do in figure for all the children of Israel*, that God now requires no more offering for sin, and that we have therefore boldness to enter into the holiest by the blood of Jesus, by a *new* and a *living* way which he hath consecrated for us through the veil, that is to say, by his own flesh.

Having then such an High Priest over the house of God, we can draw near with a true heart, in full assurance, having our hearts sprinkled, so that instead of an evil we have "the answer of a good conscience by the resurrection of Jesus Christ from the dead."

This is that profession of faith, which from a full conviction of his faithfulness who hath promised, we are exhorted to hold fast without wavering.

First, The high priest was to be clothed with the garment ordained for his use ; so also was Christ. Secondly, He was to be anointed with oil ; and was not Jesus Christ anointed with oil ? See Acts iv. 27. "For of a truth against thy holy child Jesus whom thou hast *anointed*, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together." Again, Psalm xlv. 7. "Thou lovest righteousness and hatest wickedness ; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." And again, Hebrews i. 9. "Thou hast loved righteousness, and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." And this is spoken to that adorable character to whom in the eighth verse of this chapter he saith, "Thy throne, O God, is forever and ever : a sceptre of righteousness is the sceptre of thy kingdom."

This anointing was said to be an everlasting priesthood. Exodus xl. 15, "And thou shalt anoint them as thou didst anoint their Father, that they may minister unto me in the priest's office : for their anointing shall surely be an everlasting priesthood throughout their generations." Thus is Emmanuel a priest forever, and of his sacerdotal office there shall be no end.

Thirdly, The high priest before he entered upon his office was washed with water, synonymous with being baptized ; so was our Saviour. Listen to this sacred, this adorable High Priest, about to descend into the waters of Jordan. *Suffer it to be so now, for thus it becometh us to fulfil all righteousness.*

Fourthly, The Israelitish high priest, upon whose head the anointing oil was poured, and who was consecrated to put on the garments should not cover his head nor rent his clothes. Thus

Emmanuel, our great High Priest, him whose glory we behold as the glory of the Father, as his express image, must not cover his head, nor in his death were his garments *without seam, rent, or divided*. Blessed be God for the substance of this expressive figure; the garment belonging to our immaculate High-Priest, must not be, and was not rent. Thou shalt clothe thee with the people as with a garment, they shall not be separated from thee.

Fifthly, The priests under the Mosaic dispensation offered the sacrifices which made peace for the offenders—Thus did our glorious High Priest, when he offered up himself a full and complete sacrifice for the sins of the whole world; and having made peace by the blood of his cross, he accomplished in perfection, this part of his priestly office.

Sixthly, The priest was to examine, judge and determine the situation of those afflicted by the plague of leprosy, and when on examination, the disease was found to have entered deep into the flesh, then the priest pronounced him utterly unclean; and the leper in whom the plague is, *his clothes shall be rent*, and his *head bare*, and he shall put a covering on his upper lip, and shall say unclean, unclean. So, exactly so, the great antitype of this figure having carefully examined our ruined nature, confirms the testimony of the prophet Isaiah, who pronounces in the sixty-fourth chapter and sixth verse of his prophecy, "That we are all as an unclean thing, and that all our righteousnesses are as filthy rags." Our Saviour, I say, decidedly confirms this testimony, when he says, "There is none good but one, that is God."

Seventhly, The priest was to act the part of a physician in curing the leper—And is not the blessed Redeemer the physician of value? When the Pharisees murmured at his eating with publicans and sinners, he emphatically pronounces, They who are whole need not a physician, but they who are sick.

Eighthly, The priest in cleansing the leper was to go out of the camp, and he was commanded to take for him who was to be cleansed, two living birds, and cedar wood, and scarlet, and hyssop, and the priest shall command that one of the birds be killed in an earthen vessel, over running water, and for the living bird he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird killed over the running or living water, and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean.

And the priest shall put of the blood of the trespass-offering upon the top of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. And the priest shall take of the oil, made use of in the meat-offering, and pour into the palm of his left hand, and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord, and of the rest of the oil that is in his hand, shall the priest put upon the right ear, right hand, and right foot of the person to be cleansed, and the remnant of the oil in the priest's hand, he shall pour on the head of him that is to be cleansed, and the priest shall make an atonement for him before the LORD.

All this Jesus of Nazareth, the great High Priest of our profession, has done in the aggregate, and will do individually. Birds are heavenly inhabitants that swim in air, fowls that fly in the midst of heaven. Fallen spirits are described as *unclean birds*, who, for a season may *lodge in the branches*. In the business of cleansing the unclean, two clean birds were to be selected, taken alive; the one to be slain, but on the leper being cleansed, the living bird was to be taken, and let loose in the open field. May not the combination of these two birds, exhibit the two fold character of him who died for our offences; while the one remained in death, the other was quickened in the spirit, and in spirit preached to spirits, as we are informed by the Apostle Peter? Or may it not intend Christ dying for us, as the one, and ever living for us, as the other? Or Jesus as *one* of the people, the seed of the woman suffering death, and we his brethren, though united to him, yet in our individual characters escaping death?

But with these birds there was to be cedar wood, scarlet, and hyssop. The incorruptible, beautiful, solid cedar; the blazing scarlet, and the purifying hyssop. The table cloth of the table of shew bread, was blue, but the cloth which covered the provision that table contained, was scarlet; these colours, scarlet and blue, were combined in the sacerdotal garment. The one perhaps emblematic of courage, and the other of constancy. It was a line of scarlet thread, that the preserver of the spies was directed to bind in her window. Solomon's virtuous woman was not afraid of the snow, when her household was clothed with scarlet. The lips of the spouse are like a thread of scarlet, her speech is comely. Belshazzar promised that whoever could read the writing, and

show the interpretation thereof, should be clothed with scarlet. The Prophet Nahum pronounces the shield of his mighty men to be red. The valiant men are in scarlet, and when the enemies of our Saviour mocked him, they clad him in a robe of scarlet and a crown of thorns; and when Moses had proclaimed to the people the precepts of the divine law, he took the blood with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people. "Purge me, therefore," says the Psalmist, "with hyssop and I shall be clean."

Thus, in the cleansing of the leper, is exhibited a figure of incorruption, glory, and purity; and our great High Priest, when cleansing our polluted souls, unfolds to our view immortality, glory, and unspotted rectitude.

The bird that was killed, was killed in an earthen vessel. So the death appointed to be our life, took place in the human nature! But it was to be performed over running or living water. Thus was Emmanuel constantly through all his sufferings, attended by the Holy Spirit, who was with him in his death. And he seems to acknowledge this figure, when he says, John, vii. 38, 39:

"He that believeth on me, as the scriptures hath said, Out of his belly shall flow rivers of living water.

"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

The priest was directed to sprinkle the diseased person seven times, and then to pronounce him clean, and says, the head of every man, our great High Priest. "Now are ye clean through the word."

But the priest was to take of the peace-speaking blood, and touch the right ear, the right hand, and the right foot. Why not the left? The right is the superior, as the mind is to the body, or the spiritual to the natural, or the Christian to the man of the world. Thus, the great High Priest of our profession, will sanctify by his blood, the hearing, working, and walking. They will hear nothing but the blood which *speaketh* better things than the blood of Abel; and although as living in the world, they are directed to be found in the practice of good works, yet their right hand is touched by the blood of the offering, so that believing on the name of the Lord Jesus they enter into rest, ceasing from their own works as God did from his. Continuing in the present state.

Christians are to run the race which is set before them. Yet as saved they stand still, to behold the salvation of God.

The priest was to take of the log of oil made use of in the meat-offering, and dipping his right finger in the oil, to sprinkle it seven times before the Lord ; and of the rest, or of the same, the priest shall put upon the right ear, right hand, and right foot of the cleansed, and this was immediately to succeed the trespass-offering ; and the remnant of the oil that is in the priests hand, he shall pour upon the head of him that is to be cleansed, and the priest shall make an atonement for him before the Lord. The blood of the offering being applied by the priest, to the principal members of the patient's body, that his hearing, his working, and his walking may be cleansed ; there is added to this, and laid upon it, on each of the same members, a part of the oil which belongs to the sacrifice.

When any person or thing was set apart to the service of, or devoted to God, oil was constantly used. Kings, and priests, and prophets, were anointed with oil. Oil is a figure of joy, Isaiah lxi. 3 : " To give unto them beauty for ashes, and the oil of joy for the spirit of mourning." Exodus, xxv. 6, Oil is taken for light. " The foolish virgins took no oil, they were in the dark, their lamps were gone out. The wise took oil, and were in the light."

Thus the High-Priest of our profession, in taking away our sins, a disease of the soul, similar to the leprous in the body, accompanies the blood shed with the oil of light, joy, and gladness to the ear, hand, and foot, so that we should not only hear the voice of our good Shepherd, but none other, not the voice of a stranger : that we should not only work, but that our works should be works of faith and labours of love, and that as we have received the Lord Jesus, so we should walk in him.

Again, that we should hear the word of life with joy, work with joy, walk with joy. Again, that we may hear in the light, so as to *understand* what we hear, that we may work in the light while it is day, that we may walk in the light as children of the light, not stumbling as those who walk in darkness.

But the remnant of the oil was to be poured upon the head of the cleansed person, indicating that the whole man must be devoted to God, at the period when the atonement was made for him before the Lord ; read Malachi, ii. 15, " And did not he make *one* ? Yet had he the residue of the spirit, and wherefore *one* ?

That we might seek a Godly seed." See we not here that this *one*, this holy *one*, this *Godly seed*, is the head of every man?

The priest as the physician, was to conclude this work of cleansing, by making atonement before the Lord. So saith our Apostle, speaking of our great High Priest, by whom we have now received the atonement:

"But when the priest had finished the peace-making work, he lifted up his hands and blessed the people."

Thus, when our great, our almighty High Priest, had finished the work he came to accomplish, he lifted up his hands and blessed them, and it came to pass while he blessed them, he was parted from them and carried up into heaven. And when the great business of time is completed, this adorable Personage, this Head of every man, this High Priest of our profession, will pronounce the blessing on the redeemed, saying, "Come, ye blessed of my Father, enter into the kingdom prepared for you, from the foundation of the world."

You will observe, I have but just touched upon the priestly office, without attending either to order or method; my whole design being to show, how Joshua as a priest, was a type of our blessed Saviour. We proceed to consider the attendants of Joshua.

First, Satan standing at his right hand to resist him, the same malignant being who was present when the Lord spake of his servant, Job.

Secondly, A benignant spirit. The angel of the Lord. The angels are ministering spirits, sent forth, commissioned to wait upon the heirs of salvation in general, but they are described as attending particularly upon prophets, priests, and kings.

Thirdly, He was attended by those who were chosen, and faithful, appointed as instruments to accomplish the will of God.

Fourthly, and lastly, By the presence of the divine Being himself.

And was not the glorious High Priest of our profession attended by every one of these characters?

1st, By the malignant spirit, in a very conspicuous point of view, in the wilderness. 2dly, In the Pharisees. And 3dly, In the disciples themselves. But the Redeemer said to the arch-fiend in the wilderness, "Get thee hence, Satan;" and the devil leaving him, angels came and ministered unto him. It was the same inveterate adversary, who, entering into Judas, instigated him to

betray his Lord and Master. To the mind of Peter also he found access, when he so forcibly assayed to prevent our Saviour from going up to Jerusalem. But time would fail to point out in how many instances and characters, Satan appeared at the right hand of our High Priest, to resist him.

But in every instance the Lord, even the Lord that hath chosen Jerusalem, rebuked him.

LETTER XXIX.

MY FRIEND,

AGREEABLY to your request, I proceed to sketch for you my scriptural investigations. Please to open your Bible and read from the eleventh verse of the fifteenth chapter of the gospel by St. Luke, to the close of that chapter.

No sections in the sacred writings, merit more serious attention than the parables of our Lord. It does not appear to be the design of our Saviour, that at the time when they were delivered, they should be fully understood, at least, by the multitude : and he has condescended to render a reason, why he thus clothed his doctrines in metaphor. The parables contained the mysteries of the kingdom of heaven ; had he revealed to the Jews in general, the grace exhibited in these sacred figures, light, celestial light, would have burst upon them, conviction would have followed, knowledge would have succeeded, the disease of the mind would have been radically cured, and mental restoration would have been the consequence. To their divine physician, they would have yielded their soul's homage, and love and adoration would have prevented their conspiring against the Lord of glory, and Christ would not have been crucified.

But Jesus Christ, by the determinate counsel and foreknowledge of God, was delivered up for the express purpose of taking away the sins of the world, and as Jehovah frequently makes use of his creatures as the instruments of his operations, there was a neces-

sity that events should succeed precisely in the order they were disclosed. "To you," said the Redeemer, addressing the disciples, "it is given to know the mysteries of the kingdom of heaven to others in parables." These parables were given to the nation in general, and to the disciples in particular, to one in the light, which barely served to manifest the darkness, that shrouded the communion, to the other, in the light which clearly elucidated what the darkness concealed. No spirit but the spirit of God can reveal the mysteries of God, and consequently, for an explanation of these parables, we must have recourse to this elucidating Spirit.

I am aware, that it is generally believed these portions of scripture are clearly understood; men, unconverted men, who never were supposed by the religious world to have received the teachings of the divine Spirit, are yet conceived fully adequate to an explanation of these portions of the divine testimony; nay, it is believed, that nothing more is requisite than to read, and comprehension becomes a thing of course.

For my own part, not having taken my seat in the chair of infallibility, I pretend not to give an infallible exposition. But I have long been convinced, that scripture is the best interpreter of scripture, and I confess I feel sure of my ground, when I take my stand upon a foundation so firm, and it is from diligently searching, and with prayer and much supplication, the sacred oracles of my God, that I humbly presume to think I have obtained some knowledge, some acquaintance with divine testimony.

It is a vulgar observation, that parables do not go upon all fours, and I find commentators generally agree, that the two sons in the parable before us, the elder son and his prodigal brother, describe the nations of the Jews and Gentiles. I am happy when I find these venerable gentlemen speaking of scripture, in a manner calculated to confirm and illustrate its truth. Their testimony will go much further than the testimony of divine revelation; the world loves its own men, and its own measures; and yet, although I have no predilection for singularity, I had rather stand alone, than unite with a party however respectable, in giving the lie to, or weakening the authority of the sacred writings. I have no dependence either for time or for eternity, save the authority of divine revelation or rather its Author, and with the Apostle Paul, I uniformly supplicate: Let God be true, and every man a liar.

After carefully consulting the records of my God, I cannot admit, that the elder son in this parable is the Jewish nation; and I have

many reasons for rejecting this opinion, a few of which I will immediately produce. The father, speaking to his first-born, says, Son *thou art ever with me, and all that I have is thine*, but this, thy brother *was dead, and is alive again, was lost and is found*. We know, that the angelic nature bears the character, Son; and that this nature, was, in the order of time, before the human nature, which was made little lower than the angels, and as our almighty Father, when clothing himself with our nature, passed by the nature of angels, and did not make provision for their recovery, or restoration by sacrifice, and as without shedding of blood there is no remission of sin, the wages of sin are death. Much is said in the sacred writings of the *single eye*, of looking with a single eye; and it is affirmed, that when the eye is single, the whole body is full of light; and these same oracles of truth inform us, that God had appointed a day, in the which he would gather *all things into one*; they assert, that Jew and Gentile were reconciled in *one body* on the cross. In fact, as it is the plan and purpose of the adversary to divide, so it is the plan and purpose of God to unite.

Many texts of scripture are erroneously quoted. The text says, *Of his fulness have all we received*, and grace for grace; the quotation changes the expression, and tells a different story; *Out of his fulness have all we received*, and grace for grace. There is a gathering with Christ, and there is a scattering. Those who are taught of God gather with Christ, and would rather have *all spiritual blessings in Christ Jesus* than any where else, because they would thus be assured of their continuing. Our life is hid with Christ in God; thus it is safe, it is a full assurance of this truth, that gives confidence; thus saith the Apostle 2 Corinthians, v. 8. "We are confident I say, and willing rather to be absent from the body, and to be present with the Lord."

Yes, the Christian knowing in whom he hath believed, is possessed of an holy confidence, assured that God, who hath promised, ever abideth faithful; he holds fast the profession of his faith. Hear the Apostle in Philippians i. 6, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Yes indeed, there is an holy confidence, and when we are persuaded the word was spoken by God, we believe, and we accept it as faithful: we pronounce positively, that he who hath promised will perform.

It is with singular pleasure, I enter upon the consideration of this parable; frequently have I expatiated upon it in public, and

always with encreasing satisfaction ; and in giving it to you, my friend, it may possibly abide with you when I am here no more.

It is unnecessary to say to you, that this parable was spoken by him who spake as never man spake. In this beautiful parable we listen to the great Master, narrating his success in *seeking* and *saving, that which was lost*, in bringing again, that which *was driven away*. The character of the father and the son, the parent and the offspring, is strikingly exhibited. First, The youngest son is represented as taking his portion of goods ; and secondly, Going into a far country, a far country indeed ; the distance was immense ; thirdly, Here he wasted his substance with riotous living ; after which, fourthly, He joined himself with a *citizen of that country*, who sent him into his fields to feed swine, and fain would he have filled himself with the husks, that the swine did eat ; until, fifthly, He came to himself and then he said, I will arise and go to my father. How many hired servants of my father, have bread enough and to spare, and I perish with hunger. This consideration determined him to return, and to make a full confession of his crimes, and he said, Father I have sinned against heaven, and in thy sight, and I am no more worthy to be called thy son. He would have proceeded, had he not been interrupted by the paternal kindness of his father !

Here let us pause. We see the son commencing independence ; he receives his portion of goods, and how vast, how glorious was his portion ! Behold him in Paradise, with all the blessings of heaven, and of earth, above and beneath him ; the garden of Eden blooms before him, and he is surrounded by whatsoever can please the eye, or taste ; and his fair associate, issuing immediately from the hand of her Creator, is beyond expression, beautiful.

But in this honourable station he continued not ; in a short time he *wasted* his substance in riotous living, and when he had *spent all*, there arose a mighty famine in that land, and he began to be in want, and he joined himself to a citizen of that country, who sent him into the field to feed swine ; and fain would he have filled himself with the husks which the swine did eat, and no man gave unto him. This is a melancholy picture of depraved nature, and yet it must be confessed to be strictly just. Yet humanity thus depraved, was not without a Father. Have we not said, the prophet all one Father ? Assuredly we have. There did indeed exist a temporary distinction, there was a middle wall of partition, which for a time

separated Jew and Gentile ; but, blessed be God, this middle wall of partition is broken down, and it has become *evident*, that we are what we always in fact were, the children of the same Father.

But the prodigal hath joined himself to a citizen of this far country ! The citizen is at home, the grand adversary is *free* of this country ; he is at home here, and has raised himself to great eminence, so that setting in the temple of God, which temple, says the Holy Ghost, Are ye ; he affects to be as God, ruling and governing. He is the strong man, that holds his goods in safety, until one who is mightier than he, shall bind him and cast him out forever. But this catastrophe is reserved to futurity, while, in the mean time, the knowledge that he shall not always reign so greatly enrages him, that he descends amongst the inhabitants of this world, having great wrath. Yet, although this arch deceiver knows his power will continue but for a season, he labours indefatigably to persuade mankind, that he is through the wasteless ages of eternity ordained their tormenter.

But the prodigal being in want, assays to feed and fill himself with husks that are eaten by swine. Swine are mere sensualists. Cast ye not your pearls before swine, least they trample upon them, and mortified by their disappointment, turn again and rend you. The antitypes of these animals prefer the gratification of their sensual appetites, to the richest mental jewels which can be exhibited to their view ; nay, they would feed upon husks, if they could be filled therewith. These husks resemble the corn ; they are the *shadow* of good things, but not the substance. But human nature not being able to subsist on shadows, therefore suffered want, and determined on returning to the house of its father. The prodigal knew there was sufficient provision in his father's house. And when *he came to himself*, he resolved to return. *When he came to himself?* Then it seems he *was* beside himself, he *was* deranged. "Come," said the angel of God, in the seventeenth chapter of Revelations—"Come and I will show you the judgment of the great whore, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication :—" the nations of the earth were drunk, were mad ; "Even the spiritual man," says the prophet Hosea, ix. 7. "even the spiritual man is mad." In fact, there is no part of Revelation, which doth not in some sort tend to prove the authenticity of the gospel ; all have sinned ; all have gone

astray; all have joined the citizen; but all shall return; their agreement shall not stand; the restoration of all things shall gather them all home; *in the seed of Abraham they are all blessed.*

I repeat, I am delighted with this parable; I conceive God has blessed me with a knowledge of the truth which it contains, and I adore his distinguishing goodness. I cannot forbear expressing my astonishment at the views given of this memorable passage. The Jew, it is said, is the elder son. Yet to the elder son, who seemed displeased at the jubilee occasioned by the return of his brother, the father says, "*Son, thou art ever with me, and all that I have is thine.*" Was this assertion applicable to the Jews, any more than to the Gentiles? Nay, it was abundantly less so, since the Jews verged upon the close of their dispensation, and the Gentiles, in the course of the divine economy, were about to take their place. Every created being is no doubt, at all times, present to the eye of Omniscience; but human beings are not conscious that they are always with God. *Son, thou art always with me*, said the Father; the angels who dwell in heaven are no doubt sensible that they do always dwell in the presence of their Creator, and they participate all which heaven can give—*All that I have is thine.* It was meet that we should make merry and be glad, for this thy brother *was dead but is alive again, was lost and is found.*

We are instructed to consider angels and men as brethren; see Revelations, xix. 10.

"When John fell at the feet of the angel to worship—see thou do it not," said the angel; "I am thy fellow-servant, and of *thy brethren* that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy." And again, xxii. 9.

"Then saith he unto me, see thou do it not: for I am thy fellow-servant, and of thy *brethren* the prophets, and of them which keep the sayings of this book: Worship God." Thus the angels and the human family, who are heirs of a blessed immortality, have but one origin. God is the Father, both of angels and of men.

But you will observe and ask, What is this but representing the angels as pointing out faults in Deity; Is it possible the angels in heaven should dare to censure their all-wise Creator?

I might content myself by observing, parables are not to answer in every particular; that this metaphor puts the expression of displeasure into the mouth of some unquiet spirit, and that we have no authority for believing even the angels without fault—but I

will further say, the language upon this occasion is extremely natural. As though this same elder brother had said, When our nature fell, you did not sacrifice even a kid, that I might make merry with my friends, and yet hath not my obedience been unre-mitted? Lo, these many years have I served thee, neither trans-gressed I at any time thy commandments, but as soon as this thy son hath returned, who scrupled not to devour thy living with har-lots, thou hast killed for him the fatted calf! But the gracious, the parental Deity, kindly passeth over this, I had almost said insolent language; he is still the Father, and the God. *Son*, thou art always with me, and all that I have is thine; and then, as if he would apologize for, or vindicate his conduct, he says, It was meet that we should make merry, and be glad, for this thy brother *was dead and is alive again, was lost and is found.*

We are told in the fourth chapter, and eighteenth verse of the book of Job, and the Temanite introduceth his information with a note of admiration, "Behold! God puts no trust in his servants; and his angels he chargeth with folly."

In fact, there is but one infinitely wise and perfect Being, and it is by communicating with this one, pure source of divine wisdom and goodness, that intelligent beings derive any thing virtuous, lovely, or desirable. Let this divine luminary withdraw the light of his countenance, and darkness results; nor saints nor angels possess independent excellence, if either the one, or the other, should be forsaken by their God; the most unthought-of enormities would succeed—Crimes, anguish, gnashing of teeth, and utter despair. No, certainly, there are no independent children in the family of God, either of heavenly or earthly origin. It would be well frequently to recur to this self-evident truth, lest we should err, not knowing the scripture. The Poet observes,

"Aspiring to be Gods the angels fell,
Aspiring to be angels men rebel."

Error then is not only human, it is also angelic; and to forgive is the attribute of Divinity. The mercy of our God is boundless; he will have mercy, on whom he will have mercy. He will do in the armies of heaven, and amongst the inhabitants of the earth, as seemeth in his sight *good*, however his arrangements may appear to us. Parnel, in his beautiful Poem entitled the Hermit, piously says,

“What strange events can strike with more surprise,
Than those which lately struck thy wondering eyes,
Yet taught by these, confess the Almighty just,
And where you can’t unriddle, learn to trust.”

I confess there are many things in the sacred volume that I find too wonderful for me. So also in the book of nature, all that we can do is to search diligently the scriptures, assured of one fundamental truth, that the offices and complex character of the Redeemer is to the scriptures, what the soul is to the body ; and that without this emphatic name of Jesus, the Bible would be like many other bodies of divinity, rather perplexing than pleasing, rather soul-harrowing than soul-satisfying.

Whatever view of scripture bears on its front the stamp of divinity, *that is truth, yea and nay*, no man in his senses can believe both the *yea* and the *nay*. Persons however dare not say they yield no credence to the word of God ; they will listen to commentators anxious to be led into all truth. The grand difficulty is to learn what is to be believed. The only testimony mankind are condemned for not believing, is the testimony of God, which Abraham believed, and which was taught by all God’s holy prophets from the beginning of the world, the truth of which is testified by all the scriptures ; and to which, blessed be God, every creature on earth, and in heaven, shall ultimately bear witness. Blessed are the people who in this their day are made acquainted with this peace renovating sound, for they walk in the light of God’s countenance, and are of course happy. But if we be wrong in the commencement of our career, every step we advance conducts us farther from the mark of the prize of our high calling. The first requisite in genuine religion is to gain an acquaintance with the proper object of religious worship. Acquaint now thyself, saith the Holy Spirit, Acquaint now thyself with God, and be at peace. Surely an acquaintance with God the Saviour will give peace : indeed were our benign Creator, what some of his unhappy children are taught to consider him, were our *Maker* our adversary, going about seeking to devour, the more acquaintance we had with him the more wretched we should be, and the farther from peace.

But eternal praises be to the God of all consolation, who is indisputably the best teacher, both as to precept and example ; he is, and will continue to be the friend of mankind. I listen with rapture while he exhorts his disciples to *do good* to them from whom they

received evil ; and with devout adoration I hear him say that by so doing they shall be the children of their Father who is in heaven, who is good to the evil, and to the unthankful. What is the conclusion which this view of an Omnipotent Lawgiver, who is almighty in power, in mercy, and in goodness, forces upon the mind : Shall we not say he will himself be bound by the perfect regulations which in infinite wisdom he hath made ?

This parable seems, in some respects, similar to that of the lost sheep ; the ninety and nine are left by the owner who departeth from his habitation in pursuit of the *one* who had strayed from the fold, and when it is found he layeth it on his shoulders rejoicing. What is this but the Son of God, the Son of Man, bowing the heavens and descending to earth, in pursuit of that which was lost ? Who are the ninety and nine just persons which need no repentance ? They could not be human beings, as human beings appear in this our world ; for momentarily observation evinceth the truth of the declaration made by the world's Saviour, " There is none good but God—there is not a just person upon earth, who liveth and sinneth not." Eccles. vii. 20. Every human being therefore needeth repentance. Who then were those ninety and nine just persons ? To me it appears plain they were the brethren of the prodigals in human nature, the angels in heaven which the Redeemer left in their native skies when he descended to earth.

I view the good Shepherd coming in search of that which was lost, and never giving over the search until he is crowned by success. I see him in possession of this lost sheep ; he has recovered it ; he lays it upon his shoulders and returns home rejoicing. I connect these two parables ; I lift my eyes to the Redeemer of the world ; I see him as the second Man bring home the fulness of the nature, of which he is the head ; and when I see how the Father receives this nature, thus brought home to himself, in its right mind ; when I see the best robe, the righteousness of God's righteousness, which is, by the faith of Jesus Christ, *unto* all and *upon* all ; when I hear the Father calling to his servants to bring forth the best robe, and to put it upon him ; when I see the emblematic ring placed upon his finger, to intimate their never ending union ; when I behold the shoes placed upon his feet, that he may be shod with the preparation of the gospel of peace ; when I hear the orders given to bring forth the fatted calf, and hear him say, " It is meet that we make merry and be glad ;" when I listen

to the reason which is rendered, "For this my Son *was dead and is alive* again, was lost and is found," every faculty of my soul rejoiceth with joy unspeakable and full of glory.

Yes, it is a blessed consideration that in Christ Jesus, Jew and Gentile are made one, united unto God. Thus the Apostle to the Ephesians, ii. 13, to the close.

"But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ;

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ;

"And that he might reconcile both unto God in one body by the cross, having slain the enemy thereby ;

"And came and preached peace to you which were afar off, and to them that were nigh.

"For through him we both have access by one Spirit unto the Father.

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens, with the saints, and of the household of God ;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone :

"In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :

"In whom ye also are builded together for an habitation of God through the Spirit."

This is the abiding place of our God ; here, as in the temple of old, he fixeth his residence.

But these considerations are subjects of faith, not sense : for faith is the evidence of things not seen. I should not have known that in six days God made the world, &c. &c. had not God, by the mouth of his servant Moses, given me this information. But I have believed the report of Moses, and it has become in my mind an established fact.

But suppose I had never heard this report, or hearing it, had not believed it, would it have therefore followed that it was not true ? Does our believing any testimony give it the stamp of truth ? you know it does not ; neither in respect to things spiritual, nor things temporal. We might adduce a thousand instances to prove this,

which, however, would be unnecessary : common sense will decidedly pronounce that truth can never depend upon its reception, or rejection. It is not apparent to our senses, that we had either life or death in the first Adam ; yet to this proposition we yield a ready assent. We do not hesitate to acknowledge that in Adam all die ; it is only the succeeding declaration we refuse to credit : and with the true spirit of infidelity we ask, How can all be made alive in the second Adam ? Yet surely an existence, death and life, is at least as reasonable in the *second* as in the *first Adam*, but not so congenial to the feelings of human nature ; for alas, misery and destruction are in our paths ! I recollect once mingling with an audience, who were returning from church. Did you ever hear such a preacher ? said one to another. Excellent, heavenly man : surely the torments of the damned were never before so beautifully displayed.

It is a truth, and a melancholy truth, that mankind dwell with more delight upon the destruction, than the restoration of their species ; and if they themselves, and those they best love, be but secure from the evils incident to humanity, they can listen with mighty composure to a tale of horror. The Iliad of Homer, separate from its poetical merit, is preferred to the Odyssey ; and Milton's Paradise lost, to his Paradise Regained. In short, every thing we see or hear serves to corroborate the truth of the divine testimony ; a truth to which we are frequently under the necessity of recurring. Misery and destruction are in their paths, and the way of peace they have not known. Indeed, none but God himself can make himself manifest. No man can know the things of God, but by the spirit of God ; and we can never tire in repeating a passage which has ever possessed a charm, capable of lulling the most pungent sorrow which can ever assail the heart of a genuine believer in Christ Jesus, viz. " They shall be all taught of God : all who learn of the Father come unto me," saith the world's Saviour ; " and whosoever cometh unto me, I will in no wise cast out."

Thus, if the gospel be true, and every faculty of my soul acknowledges its authenticity, all souls belonging to the Father, belong also to the Son ; and, saith the Son, " All that the Father giveth unto me shall come unto me." All the families of the earth constitute the fulness of the body of our Lord, for it pleased the Father that in him all fulness should dwell. In Christ Jesus is found all truth. The truth as it is in Jesus, is the grand security or

bulwark of souls. Christ Jesus is the Alpha and Omega ; the foundation and the top stone : yea, he is all and in all. Whom have I in heaven but thee, and there is none upon earth I desire beside thee ?

I will request your attention for a moment to one more passage in the sacred volume, and then perhaps close this voluminous journal-wise correspondence.

The passage I have in view, is written in the prophecy of Ezekiel, the twelve first verses of the forty-seventh chapter of that prophecy.

“ Afterward he brought me again unto the door of the house ; and behold, waters issued out from under the threshold of the house eastward : for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

“ Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward : and behold, there ran out waters on the right side.

“ And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters ; the waters were to the ankles.

“ Again he measured a thousand, and brought me through the waters ; the waters were to the knees. Again he measured a thousand, and brought me through ; the waters were to the loins.

“ Afterward he measured a thousand ; and it was a river that I could not pass over : for the waters were risen, waters to swim in, a river that could not be passed over.

“ And he said unto me, Son of man, hast thou seen this ? Then he brought me, and caused me to return to the brink of the river.

“ Now, when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

“ Then said he unto me, these waters issue out toward the east country, and go down into the desert, and go into the sea ; which being brought forth into the sea, the waters shall be healed.

“ And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live ; and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be healed ; and every thing shall live whither the river cometh.

“ And it shall come to pass, that the fishers shall stand upon it, from En-gedi even unto En-eglaim ; they shall be a place to spread forth nets ; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

“ But the miry places thereof and the marishes thereof shall not be healed ; they shall be given to salt.

“ And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed : it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary : and the fruit thereof shall be for meat, and the leaf thereof for medicine.”

What are we to understand by these waters ? The teachings of the Holy Spirit, John vii. 38, 39. “ He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living-water.

“ But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.”

What is inculcated by measuring the waters, measuring a thousand cubits, &c. &c. ?

The different periods of time, from the Creation to the flood, is the first admeasurement, the Spirit manifests the promise of the woman's seed, this admeasurement, this thousand cubits, this dispensation, this portion of teaching extended from the garden of Eden to the flood, when the waters were to the ankles. Then succeeded that grand display of grace and truth to Noah and his sons, recorded in Genesis ix. from the eighth to the close of the seventeenth verse :

“ And God spake unto Noah, and to his sons with him saying,

“ And I, behold I, will establish my covenant with you, and with your seed after you ;

“ And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth.

“ And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall here any more be a flood to destroy the earth.

“ And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations :

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

"And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

"And I will remember my covenant which is between me and you, and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

"And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

"And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth."

This is the second thousand cubits, the second admeasurement, the second dispensation ; the waters, the holy waters then reached the knees ; instantly upon this followed that remarkable illustration of the promise made in Paradise : "Thy seed shall bruise the serpent's head." Read it in the twenty-second of Genesis, from the fifteenth to the close of the eighteenth verse :

"And the angel of the Lord called unto Abraham out of heaven the second time,

"And said, By myself have I sworn, saith the Lord ; for because thou hast done this thing, and hast not withheld thy son, thy only son ;

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore ; and thy seed shall possess the gate of his enemies :

"And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice."

The teachings of the spirit were here exceeding bright, almost without a cloud ; and this glorious promise was repeated to Isaac and to Jacob. Moses appears receiving from Deity the decalogue, the law of ceremonies ; every precept, and every figure of which, pointed to Jesus, who was the end of the law, the antitype of the sacrifices and ceremonies. Holy men of God saw, or dimly, or more clear, the Messiah to whom every institution, in their astonishing variety, all pointed. The prophets were indulged with yet brighter visions ; twilight was passing away, the day dawned, the teachings of the Holy Spirit assumed a higher, and more decided

tone ; in other words, it was the third admeasurement, the third thousand cubits, and the water had reached the loins. If any one doubts the glorious manifestation of the Spirit during the prophetic age, let him read the prophecies ; and if he reads with a single eye, he will be ready to exclaim, "It is a history and not a prophecy ; it is the history of my Redeemer." Yes, Emmanuel is born ; the day star hath arisen ; the sun of righteousness with healing under his wings ; it is the fourth admeasurement, the fourth dispensation, the fourth thousand cubits ; and the waters became a river over which the prophet could not pass. The waters became so deep that they could not be fathomed.

Hence the observation made by the primitive fathers, that the waters of the sanctuary were at first so low, that a little lamb might ford them, but at last arose to such a height, that an elephant might swim in them. And the Apostle Paul, with pious and holy rapture exclaims, "O, the depth, the unsearchable riches of the mercy of our God !" You will recollect that a day in the sight of your God is as a thousand years ; you will remember that your Redeemer is accounted for a generation ; you know, that the sun of the natural world, was called into being on the fourth day of creation, and you know the grand luminary of the mental world, was exhibited in the fourth thousand year, in the fourth admeasurement, in the fourth thousand cubits. You will compare these various testimonies, and I persuade myself, you will derive inexpressible consolation from the comparison. Yes, he of whom all the prophets have written, descended upon our globe on the fourth thousand year. This is the man, the God-man, who is described as a river.

"And the Spirit brought the prophet, and caused him to return to the brink of the river, and behold at the bank of the river were very many trees, on the one side and on the other." How divinely beautiful is the harmony, so conspicuous in scripture testimonies. Compare this passage with the commencement of the twenty-second chapter of Revelations :

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations."

The prophet Ezekiel saw very many trees, on either side of the river, but not one of them deadly. The fruit they produced was not forbidden fruit. The waters from the throne of God were *clear*, they were not *cistern waters*.

But these waters issuing from the east country, go down into the desert. The glory of the Lord is from the east. I am always delighted when I hear the Spirit speaking favourably of the *desert*. Isaiah said, It should blossom as the rose. Gratitude glows at my heart, when the Holy Ghost speaks of the improvement of the waste places. Such declarations are worthy of a God; indeed they become every wise and good being. The land-holder, although grounds may be rough and sterile, will however, be tenacious of his property; he will essay to turn it to the best possible account, and the more profitable he can render it, the greater will be his pleasure, his self-complacency.

These waters, these holy waters, not only refreshed the desert, but they passed into the sea, and wherever they came, they conveyed healing and life.

We cannot upon this occasion forbear recollecting, that our divine Master selected his disciples from the sea side, from their fishing nets, and assured them he would make them *fishers of men*. O, how great the magnitude of the grace contained in this prophecy! it is replete with the richest promises; yes, it is capable of enriching the religious miner with discoveries of incalculable value. No wonder that the Redeemer directs his disciples to search the scriptures: "For in them," said he, "ye think ye have eternal life, and they are they which testify of me." No wonder that the Apostle preached the gospel according to the scriptures, and we should always remember, that these scriptures were the scriptures of the Old-Testament, for no other scriptures were then written.

But it may be well to consider the miry places thereof, and the marishes thereof, which *were not to be healed, which were to be given to salt*.

Salt is sometimes a figure of barrenness, and sometimes of fruitfulness. The disciples were not sent forth to render men barren, but fruitful. Yet our Saviour speaking to those, his sent servants, says, Ye are the salt of the earth. What then is intended by these marishes and miry places *thereof*? As these marishes and miry places thereof were attached to those places, which derived such healing benefit from the passage of the waters, it is manifest they

are intended as figures of the carnal mind, which is enmity against God, which is not reconciled unto the law of God, neither indeed *can be*. This carnal mind, although found in, and belonging to the inheritance, is doomed to perpetual sterility.

Many of the children of God believe, that those miry places and marishes, intend the hypocrites and reprobates among mankind, and that they are doomed by the *eternal purpose* of an unchanging God, to *endless death*! But, alas! where dwelleth the person, who in the presence of God can say, "I am no hypocrite, I am perfect, for I have never in a single point committed a single offence." No individual, acquainted with the magnitude and purity of the divine law, can thus *think*, can thus make appeal to God; and we know, if we have offended in one point, we are guilty of all. You never hear an Apostle say, "God, I thank thee, I am no hypocrite, no offender, no sinner." The testimony of Paul is the reverse of this vain boasting. He pronounces himself carnal, sold under sin, and he declares himself the chief of sinners, the least of saints. But many of the professed admirers of our Apostle declare, he did not thus conceive of himself, that he was merely like other good people narrating his experiences.

Alas, for us! Man in his best estate is vanity! Yet the foundation of the Lord standeth sure; he knows what he hath bought with a price; he is fully acquainted with the nature of his purchase; he knoweth what price he hath paid for his inheritance, and he will appreciate it accordingly.

But the banks of the river is bordered on either side by trees; the fruit whereof is for meat, and the leaf for medicine; these trees shall bring forth new fruit according to their months, because their waters issued out of the sanctuary; neither shall the leaf of those trees fade, nor the fruit be consumed. Thus shall the hungry be fed, and the invalid restored. Such are the dealings of God with man. He administers food to the hungry, satisfying both the mental and corporeal cravings of his children. He is the *good Father*, who provideth for his children. He is the physician of value, who prepareth medicine for their infirmities. He is the alwise lawgiver, who will punish the deviations of his subjects, of his children, with a rod and with stripes, but his punishments are effectual to reform, not to destroy them; and his loving kindness, he will never take away, nor suffer his faithfulness to fail. In one word, the great Lord of the harvest, the Creator of men, will sustain and bless the beings

he has created, and that for his own name sake. Our great Master will do all things well. And in the completion of his all-gracious purposes, with regard to the human family, when the assembled world shall stand before him, then shall every individual be taught of God ; and in consequence of this teaching, they will say, Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are, and were created. Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood ; yea, every creature which is in heaven, and on earth, and under the earth, and such as were in the sea, and all that were in them, shall unite to say, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

I had intended, as I observed, that a cursory view of these holy waters should close my communications to you, at least for the present ; but glancing my eye upon the seventh and eighth verses of the eighth chapter of Isaiah's prophecy, I am forcibly attracted, by a striking contrast to the waters we have been considering ; and if you will have patience with me, I will indulge a few reflections upon this subject. Thus run the verses :

“ Now therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria, and all his glory ; and he shall come up over all his channels, and go over all his banks.

“ And he shall pass through Judah, he shall overflow and go over ; he shall reach even to the neck : and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”

These waters are indeed *unholy* waters. I have frequently had occasion to observe the use, the spirit of our God makes of water, either in large or small quantities ; and water is undoubtedly very explanatory, as a figure of the great purposes of Deity, in providence and grace. We have listened to the teachings of the Spirit, through the instrumentality of the holy waters, issuing from the sanctuary in Ezekiel's vision. We have observed their gradual increase, from a shallow stream, to a river which no man could fathom. The contrast, so strongly marked through the book of God, is worthy of the most serious attention. Two characters are strikingly delineated. He who made the world, who created man, who redeemed the human family, who is the friend of the human

race, and who will preserve it. This is the first character, who is the God-man, the Child born, the Son given, the almighty Father, the Prince of peace, the King of heaven. The other character is the origin, the fabricator of evil, the sower of the tares, the author of confusion, of destruction, the adversary of souls, which, as a roaring lion, he is seeking to devour : such is the malicious, peace-destroying monarch of the infernal regions : such is the God of this world ; who, through the sacred writings, exhibits a perfect contrast to the King of heaven.

It is by a careful attention to the distinguishing features of these deeply wrought contrasts, that we learn to separate the precious from the vile. The figurative language of scripture, was indeed the original language. Every part of creation, all things which were made, testify of the Maker. The creature was first exhibited in the image of the Creator—Let us make man in our own image : and he who was from the beginning the adversary of this image of God, seems to have left no effort unessayed for its destruction. He, the devil, is indeed an inveterate foe, and most maliciously industrious to destroy the works of God. It is thus, as I hinted, the contrast is exhibited—The destroyer opposed to the Creator, the enemy to the friend, the prince of darkness to the light of the world : the deceiver who blindeth the mind, to the luminous Spirit which giveth light to those who sit in darkness, which translateth the children of darkness from the power of Satan unto God.

Thus, in the early ages, there were prophets of the Lord, and there were false prophets : and oh, how numerous were those false prophets ! And, said the Redeemer and his divinely inspired Servant, “ In the latter days there shall arise false Christs, who shall deceive many ; and who, if it were possible, should deceive the very elect :” but blessed be God, this is not possible, for therefore were they elected, to be worshippers of the true God, to be standing and abiding witnesses for God, invulnerable to deception.

The head of the adversaries of the children of Israel, was the Assyrian monarch : and what is very extraordinary, this chosen people of God, preferred the waters of the river, the great river, to Shilo, a brook that ran though Jerusalem, the city of God : yea, they thirsted for the waters of the Euphrates, the property of the adversary, choosing it before the refreshing stream which gladdened and fertilized their own soil ; and this choice was the source of their destruction ; it rose so high, and spread so wide, that it

extended to the breadth of Immanuel's land, until it reached even to the neck, where it stopped,

This figure appears to me perfect in all its parts—For Immanuel's land, I read human nature ; and we know the head of human nature is Christ Jesus. The threatened destruction from the formidable foe, arose no farther than the neck.

This is indeed a most divine figure : do but consider its force. The spirituality of this figure gave utterance to a dying christian, who faithfully sung,

“Christ our head gone up on high,
And we his body are,
All our fears before him fly,
Our each distracting care.
Though we Satan's darts may feel,
His power can never strike us dead ;
He may bruise us on the heel,
But cannot reach our head.”

I would not, said the Apostle Paul, have you ignorant of this : Of what? that the head of every man is Christ, lest you should be wise in your own conceit. Now, if Jesus be the head, and the fullness of the nature he assumed, and we are his body, then the body is safe ; for although the waters of the adversary ascended *to the neck*, they could reach no farther. It is notorious, that if the whole man be immersed in water, even to the neck, if the head be held above water, life is preserved. But reverse the figure, let the head be enveloped in water, and death is the certain consequence. Thus, blessed be God, Jesus is the life, is the head of every man, the life of the whole body : Your life is hid with Christ in God, saith the Apostle. He hath said, because I live, ye shall live also ; and when Christ who is our life shall appear, ye also shall appear with him in glory : as one star differeth from another star in glory, so also shall be the resurrection, so also shall be the members of the body of our exalted head.

These are blessed considerations ; eternal praises be to him who hath given us, in this weary land, such abundant consolation. Let us suffer how we may, while we sojourn in this wilderness, we shall rise superior to all the distresses under which we now groan, being burdened ; and it should console us to know that the calamities we may, in the present state of things, be called to endure, shall work out for us a *far more exceeding* and eternal weight of glory.

Yes, there is, for the thousandth time I repeat it, another and a better world, where sin and sorrow can never come, where nothing that defileth shall enter.

O, for faith and patience to enable us quietly to hope, and patiently to wait for the complete salvation of our God ; assuredly our God is faithful, who hath promised !

Is it not easy with God to save us from sin. He, who in the day of his humiliation, could, and did say, *I will, be thou clean*, can in his state of exaltation say as much, and perform as much, for every member of his mysterious body : we therefore unite with our Apostle, and faithfully say, if we were saved by his death, much more being saved from wrath by him ; or, more correctly, Romans, iv. 9, 10. " Much more then, being now justified by his blood, we shall be saved from wrath through him."

For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. But when floods arise the coward soul is too frequently appalled. When deep calleth unto deep at the noise of thy water-spouts ; when all thy waves and thy billows pass over the affrighted spirit, even the royal Psalmist is dismayed : yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, why hast thou forgotten me ; why go I mourning because of the oppression of the enemy, as with a sword in my bones, mine enemies reproach me, while they say daily unto me, where is thy God ? Why art thou cast down O, my soul ; and why art thou disquieted within me ? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

Yes, we know who hath said, When thou passest through the waters I will be with thee, so that the floods shall not drown thee. They may, and as I said, often do terrify us ; and when the river rises very high, even *unto the neck*, when we conceive ourselves absolutely sinking, we may with Peter cry out, Lord save us or we perish. But Jesus stretched forth his hand to the trembling disciple ; he caught him, and said unto him, O thou of little faith, wherefore dost thou doubt ? And he conducted him into the ship, and the wind ceased. Thus did Jesus in the figure, and thus he will do in the substance. When the monsters of the deep, when the tyrants of this world rave and rage against us, even as the roaring of the sea, we know that even the winds and the sea obey him. He will say to the one, peace, to the other, be still ; and observ-

ance, strict observance will follow ; a blessed calm will succeed. Assembled worlds will be filled with admiration, and exclaim with the astonished mariner of old, What manner of man is this, that even the winds and sea obey him ?

I do not know that you will acknowledge the foregoing observations even as a sketch of what is contained in the text. But it is not necessary to inform you, that I cannot write as I can speak, and in the conclusion of this letter, I have not been indulged even with my accustomed freedom of ideas.

May the peace of God, which passeth all understanding, abide with you.—Farewell.

LETTER XXX.

To a venerable Christian, upon Church government.

M_R honoured and very respectable friend will, I am apprehensive, accuse me of neglect in thus delaying to attend to those serious reflections which he thought proper to address to my consideration. I have, Sir, perused, and reperused your letter ; and as I read, I became positive it ought not to be hastily answered. Yet, after much deliberation, when I have said all I can say, it is probable we shall continue to see things in a very different point of view.

However, in one thing we shall agree, and in my opinion there is little else worth contention. You join with me in declaring that there is no name, nor thing, which contains salvation, save Christ Jesus : all things else are shadowy ; this only is substantial. It is true I wish that as professors of faith in this complete Saviour, we could be of one mind and one spirit, and be enabled to view things precisely as they are : then should we dwell together in the unity of the faith, and in the bond of peace ; and thus agreeing, we should take sweet counsel together, and go on our way rejoicing.

I fully believe with you, “ That every thing in the scripture which represents the children of men as disobedient and blame

worthy, may be imputed to their walking after the imaginations of their own hearts ; and that the design of divine revelation is to lead our minds to that with which God is well pleased.

But while I grant this self-evident truth, I am naturally directed to inquire of the sacred oracles, with what our God is *well pleased* ; and I learn upon inquiry, that he is well pleased with spiritual good in *perfection*, and *moral good even in part*. Indeed I might have commenced with natural good, but as I conceive natural good to be wholly the work of God himself, whose works are always perfect, I conclude this is that spiritual good; which he beheld with ineffable delight, when he declared every thing which he had made very good.

We will then first of all attend to the consideration of the spiritual good (which must be as perfect as the natural good) with which God is well pleased. To lose sight of this spiritual, and follow after any thing else, as a spiritual good, is, I conceive, what the scripture calls walking after the imaginations of our own hearts.

Spiritual good can be nothing less than God himself. Why callest thou me good? There is none good but one, that is God. And as there is none good but one, so there is no *true good* but what is found *in*, or proceeds *from* this one only good, as this one can be none other than God manifest in the flesh, in whom it pleased the Father *all* fulness should dwell, we are bound to believe that no one beside him, was ever able to *please God spiritually*, by doing his will, in the only way that can be acceptable to him, that is in perfection ; hence the propriety of our Saviour's command, Matthew, v. 48.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” Thus the Apostle, Hebrews x. 1, 2, 4, 7, 10, 14.

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

“For then, would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins.

“For it is not possible that the blood of bulls and of goats should take away sins.

“Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God.

“By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

“For by one offering he hath perfected forever them that are sanctified.”

Indeed every part of holy writ, which treats of salvation by Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption, speaketh the same language. It is not, I humbly conceive, *our wisdom*, either in a natural or converted state, that can be called perfect wisdom, for we know *but in part*. It is not by the *knowledge* that we are made partakers of, that we can be justified, it is by *his knowledge* the many shall be justified; neither is it the righteousness found in the Pharisee or the Christian that can be *pleasing to God*, for all our righteousnesses are as filthy rags; nor can it be our sanctification, or heart purity, or holiness, that can be pleasing to God, for we are all as an *unclean thing*. The heart is deceitful above all things. Who can understand his errors. Cleanse thou me from my secret faults. *Thou only art holy*.

It is not amongst men of any description, in any age of the world, we are to look for the *good man*, out of whose *good heart* proceedeth good things. Man in his best estate is vanity; from the heart proceedeth evil thoughts. In *me*, in *my* flesh, dwelleth no good thing. Thus may every child of Adam with strict propriety, at all times say, It is not, I repeat, amongst men of any character, we are directed to look for that good tree, that bringeth not forth corrupt fruit. For the best of them is as a briar, and surely men do not gather grapes from thorns. Hence, there is great consolation in the words of our Saviour, when he says, I am the green fir-tree, from me is thy fruit found. *I am the true vine, &c.* Whenever we are employed in searching for the living among the dead, for grapes on thorns, and figs on thistles; for new wine in old bottles, new cloth in old garments, sweet water in bitter fountains, true wisdom from ignorance, righteousness in law-breakers, and sanctification in corrupt hearts, I think we may be said, to *walk after the imaginations of our own hearts*.

Search the scriptures, said our Saviour, they testify of me. I am persuaded the Apostles laboured in all their preaching to make manifest, that every ceremony in the former, and every ordinance in the latter dispensation, which were stamped with the sanction of divine authority, were simply signs to direct the mind to this true *spiritual good*, and if any Jew or Gentile, should at any other time,

make any other use of them, I conceive, that in so doing, they *walk after the imaginations of their own hearts*.

I am the truth, says our divine Master. The Holy Ghost which I will send, shall take of mine and show it unto you, and as many as are thus taught by the Holy Spirit, are made acquainted with the truth as it is in Jesus, they are drawn together in *one* spirit, to celebrate his most worthy praise, to hear his most holy word, and experiencing no inclination to follow the voice of a stranger, they follow the good Shepherd whithersoever he goeth. Persons, thus associated, *should* love one another; but as they are of the earth, carthy, and have in them hearts of unbelief, ever ready to turn aside into the path of corrupt nature, they love only them by whom they are beloved. Our Saviour directs his followers to love one another, *as he loved them*. But how did our Saviour love his disciples? Herein was his love made manifest, not that we loved him, but that **he** loved us and gave himself for us. For a good man one would even dare to die, but God commended his love toward us, that even while we were yet sinners he died for us. Now if our love be of this sort, we may be said to walk after his commandments, but if it be of any other sort, I think we may be said to *walk after the imaginations of our own hearts*.

Love of any description, is, I am persuaded, free as light and air: the love of God is certainly free, and if we love him because he first loved us, it is in consequence of the Son making us free. Indeed the Apostle speaks of the love of Christ *constraining*; but it is a blessed constraint, with which our will sweetly coincides, and that from a full persuasion of the excellency of the plan, of which we are constrained to judge. But, if instead of being drawn by the softening influence of divine love, and feeling inexpressible delight in the service to which we are thus drawn, we attend upon any regular discipline, purely as a *duty* to which we are *compelled to submit* in order to please God, or because others did or do so, then I think we may be said to *walk after the imaginations of our own hearts*.

Love thinketh no evil, love worketh no evil; the nature of love is to endeavour to promote the real happiness of the beloved object. This is the nature of divine love; but when we are said to love God, can we be said to lay ourselves out to promote his happiness? No, assuredly; our righteousness cannot profit God. Therefore, when Christians are said to have the *love of God shed*

abroad in their hearts, it is that they desire to do good and to distribute, with *which sacrifices God is well pleased*. But multitudes of modern Christians walk in a vain show, imagining they have manifested their love to God, as the Jews of old manifested theirs, viz. By submission to ordinances; and thus, like those Jews, *walk after the imaginations of their own hearts*.

But it is my design to attend to the scriptures you have pointed out.

And first, Luke xii. 1, "In the mean time, when there were gathered together an innumerable multitude of people, inso-much that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." This exhortation is often repeated to the disciples. Matthew, xvi. 6, "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees." And again, Mark viii. 15, "And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Hypocrisy counterfeits religion and virtue; it hath the form of godliness, while it denieth the power. A hypocrite appears to be what he is not. Among the Jews he was a hypocrite, who professing to keep the law of God, that is, to walk blameless and to keep all God's commandments, was nevertheless a *law breaker*. A number of these hypocrites assembling together to keep one another in countenance, said, *The temple of the Lord are we. Those who know not the law are accursed*, and to all such they said, *Stand off, come not near unto us, we are more righteous than thou*.

Our Saviour knew the human heart to be what his prophet declared it was, "*deceitful above all things, and desperately wicked*." Jeremiah xvii. 9. And that his disciples were men of like passions with others. Such were the sentiments of the Apostle Paul, Romans iii. 22, "Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference." And again, x. 12, "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him." And 1 Corinthians iv. 7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?" The human heart laying open to the searching eye of our Emmanuel, and to the teaching Spirit

which dictated to our Apostle. The primitive Christians were cautioned against that natural propensity, which leadeth to undue self-exaltation, lest they should think more highly of themselves than they ought to think, and so in their hearts say, when they drew near unto God, in whatever place they set apart for public or private devotion, *I thank thee, O God, I am not like other men.* To attend, therefore, properly to this divine admonition, is to save ourselves from this untoward generation, Acts iii. 40. And if we cannot bring them with whom we converse, to see and believe the truth of God, respecting the creature and the Creator; if our representations harden their hearts, if they speak evil of the way of peace, and publish their defamatory accusations, the best thing we can do is to follow the example of the Apostle, and depart from them, associating ourselves with as many as prove themselves disciples of our Saviour by believing with their heart, and making confession with their mouth unto salvation, Romans x. 10.

But, we shall not only come out from among them who believe not, but if we follow the direction of the unerring Spirit, we shall not touch the unclean thing, 2 Corinthians vi. 17 :

“ Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you.”

Here, however, we are in great danger of falling into the error of the wicked ; for, should we look upon those from whom we have separated as *the unclean thing*, and not the *leaven* against which our Saviour so often cautioned his disciples, we shall immediately commence the very character we are exhorted to avoid ; for although, in the former dispensation, it was deemed an unlawful thing for a man that was a Jew, to keep company with, or to come unto one of another nation. Yet, saith the Apostle, God hath shewed me, that I should not call any man common or unclean, Acts x. 28. The Apostle refers to the vision of the sheet, verse fifteenth of this tenth chapter, what God hath cleansed, that call not thou common.

But, if there were any individual among the children of men, that God had not cleansed by the blood-shedding of Christ Jesus, then he would not have shown Peter, that he should not call *any man* common or unclean. It is then the *leaven*, that constitutes the character of the Pharisee, and not the man in whose heart it ferments ; it is the *leaven* which we are to consider as the unclean thing, that we are exhorted not to touch or to join in spirit with.

When the Apostle told the congregation to which he was preaching, Acts ii. 39, "That the *promise* was to them, and to their children, and to all that were *afar off*, even *as many* as the Lord our God should *call*. Some gladly received his word and were baptized, and they continued steadfastly in the Apostle's doctrine, and in breaking of bread, and in prayer." See verse forty-second of this chapter.

They continued steadfastly in the Apostle's doctrine, and in fellowship. What was the Apostle's doctrine? The sermon in the second chapter informs us, particularly verse 39. And we are further taught 2 Corinthians, v. 19, "To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Again, Romans iii. 22, 23, 24, 25, "Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

"For all have sinned, and come short of the glory of God;

"Being justified freely by his grace, through the redemption that is in Christ Jesus:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Again, Acts iii. 21, "Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

But what was the fellowship? Let the beloved disciple answer. 1 John i. 3:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

And saith Paul, Ephesians iii. 9, "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Again, in Philippians i. 5, "For your fellowship in the gospel, from the first day until now."

Again, Philippians ii. 1, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies."

And iii. 10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

But they who continued steadfast in the Apostle's doctrine and fellowship, continued also in breaking of bread, and in prayers. Acts xx. 7.

Of the breaking of bread, we have an account in the passage to which you refer, 1 Corinthians, xi. 23, 24, 25, 26, 27, 28, 29.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread :

"And when he had given thanks, he brake it, and said; Take, eat; this is my body, which is broken for you : this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood : this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

"Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

In the twenty-second verse of this chapter, the Apostle declares, he will not praise the communicants of Corinth. Why? Because they come together not for the better, but for the worse. But wherein did it appear that they came together for the worse? The eighteenth verse informs us, "When ye come together, in the church, I hear that there be divisions among you, and I partly believe it. For there must be heresies among you, that they which are approved may be made manifest among you."

The conduct of this people, as delineated in the twenty-first and twenty-second verses, was not, as the Apostle observes, *praiseworthy*. Indeed it was highly reprehensible. And the use they made of what was given for a very good purpose, was very unworthy the Christian character. Who could imagine, if they had not previously been so informed, that Paul was describing an assem-

bly of Chiristians? "When ye come together into one pface, this is not to eat the Lord's supper.

"For in eating every one taketh before the other his own supper; and one is hungry and another is drunken!!

"What, have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not."

That this bread and this wine was indeed, as you observe, designed as a standing memorial of the love exhibited in the death of the Redeemer, and also of the effect of that dying love in his resurrection, (in which having put away our sins, by the sacrifice of himself, we being risen with him, in the same sense we were crucified with him, are begotten again into a lively hope by the resurrection of Jesus,) I stedfastly believe, and that the rich grace exhibited, as the thing signified in this outward and visible sign, ought to be ever present to our souls, exciting love and gratitude to God, and tender affection one toward another. All this, I do most devoutly and cheerfully grant; and I am confident that where the spirit of truth takes of the things of Jesus, contained in these figures, and shews them to the soul, it will elevate the affections, originate friendship to man, and devout thankfulness to God. Nay, a view of these figures will effectuate that, which only a discerning the Lord's body can effectuate.

But perhaps there are no people on earth who make a point of associating together, who have less real affection for each other, than those who continue most steadfast in their attendance on what they call the Lord's supper. Yet were they acquainted with, and did they continue steadfast in the *Apostle's doctrine and fellowship*, the love of Christ would no doubt constrain them: for, as you justly observe, a holy love to the Saviour, and an attachment to each other, is the genuine spirit of the ordinance; or perhaps we should express ourselves more correctly, were we to say it is the spirit that should actuate *persons* who continue in the literal observance of the ordinance; for I rather suppose *the real spirit of the ordinance*, is the love of God to sinners, or the grace that bringeth salvation unto all men, manifested in his death, who died for the ungodly, for the unjust, for every man, and rose again for their justification; who of all his Father's house, is the only active person in the work of salvation; who trod the wine press alone, that the scriptures might be fulfilled, which affirm his *own arm brought salvation*.

But, whether we consider the love of God to a sinful world, in giving them the Son, and in him everlasting life, as the spirit of the ordinance, or the love of sinners to God, who first loved them, and to each other, as the loved of the Father, as the spirit in which communicants should attend this outward and visible sign, I am far from supposing either the one or the other calculated to “destroy the letter.” No, my friend, on the contrary I do believe, that wherever, and whenever, the Holy Ghost leads the mind into the spirit of this ordinance, there, and then only the ordinance will be literally observed; but it is not only in latter ages, that the “literal attendance” on, or attention to this institution has been abused, as we have seen in the churches to which you refer.

You proceed to say, “In this connexion they were directed to attend to a particular token of love, one to another, in support of which you cite Romans, xvi. 16. “Salute one another with a holy kiss, the churches of Christ salute you.” 1 Corinthians, xvi. 20. “All the brethren greet you. Greet ye one another with an holy kiss.” 2 Corinthians, xiii. 12. “Greet one another with an holy kiss.” 1 Thessalonians, v. 26. “Greet all the brethren with an holy kiss.” And 1 Peter, v. 14. “Greet ye one another with a kiss of charity.” This greeting, my dear Sir, with *an holy kiss*, might be very well among an assembly of people who *continued steadfast in the Apostle’s doctrine and fellowship, &c.* and among a people, who before they knew any thing of the one or the other, made use of this custom as a token of respect, as we uncover our heads on meeting a friend, or acquaintance, and among Christians it was highly proper they should continue this habit, not merely as a ceremony, but as a token of unfeigned love.

I conceive this manner of salutation was not, as it respected the simple act, a new institution. But as mere compliments are never certain signs of what they are made to pass for among men, and a guiltless individual, not acquainted with deceit, may be easily imposed upon, the Apostle exhorted the churches to greet one another with an *holy kiss*, as a *token of unfeigned love*; but of this, *unfeigned love, is the spirit*, the kiss is but the *sign*; and as the *sign* may exist without the *spirit*, so may the *spirit* without the *sign*. But it is not the spirit that sets aside the letter, but the custom of the country, which the spirit of it cannot merely as a custom preserve; so neither can the different customs made use of in different countries, prevent the effusions of love, in whatever outward and visible signs they may, by established custom be conveyed.

Our Saviour addressing his disciples saith, The words which I speak unto you, they are spirit, and they are life. This *spirit* and this *life* is the same yesterday, to-day, and forever; the same in all countries, and in all ages; nor can the alteration of times, places, or circumstances, have any effect thereon. The letter, however, is not thus invariable, nor is this of much consequence, as the *life* belongeth not to the *letter*, but to the *spirit*. It is the spirit we know which quickeneth.

Our blessed Master gave the first preachers of the gospel a particular charge to provide neither gold, silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor staves; and though according to the Evangelist Luke, xxii. 36. he repeals or modifies this law, and says, "But now, he that hath a purse, let him take it, and likewise a scrip;" but after his first command, says nothing of shoes which can authorise his servants to wear them: yet it is not the *spirit* of his first command, that hath destroyed the *letter*, but the nature of the climate, combining with the custom of the country; and I am persuaded that no person who has been led by the spirit to an acquaintance with our Saviour, and that revelation which testifieth of him, would think it necessary for a gospel preacher to cast away his shoes, in order to show his obedience to his divine Master: yet, I do not know that a literal attention to this command would be so likely to produce unpleasant consequences, as the adoption of the injunction in your references. Yet, be the consequences what they might, if the *letter* of every ceremony was given to Christians, as the laws were given to the Medes and Persians, and if we could in no single instance discover that the first preachers or believers had deviated therefrom, had they been as unalterable as the truth by which they were accompanied, then, indeed, it would be as much our duty to attend to every punctilio of the letter, as of the spirit. But I am inclined to think if a shake of the hand, or an inclination of the head, should be as generally acknowledged an outward and visible sign of respect or regard in the west, as kissing was in the east, to greet each other with an holy shake of the hand, or an holy inclination of the head, that is, not to lie one to another, but to let these signs be true signs of unfeigned love and respect, would be coming fully up to the spirit of your references; and in this connexion, individuals might fully be subjected to the discipline of Christ's house. Psalm ci. 7. "He that worketh de-

ceit shall not dwell within my house : he that telleth lies shall not tarry in my sight."

This Psalm, however, leads to the consideration of the *Master of the house*, in a very different point of view, as you will more clearly see, by looking over the Psalm in its connexion, particularly the third and sixth verses ; " I will set no wicked thing before mine eyes : I hate the work of them that turn aside ; it shall not cleave to me.

" Mine eyes shall be upon the faithful of the land, that they may dwell with me : he that walketh in a perfect way, he shall serve me."

The great Author and Finisher of our faith, has given us, Matthew, xviii. 15, 16, 17. an excellent rule for Christians to walk by when associated together as members of the same society.

" Moreover if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone : if he shall hear thee thou hast gained thy brother.

" But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

" And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man, and a Publican."

A society of Christians led together by the spirit of God, and conducting by rules thus stamped by divine authority, would no doubt become exemplary. But when we compare 1 Corinthians, v. 5. with the above cited passage, we are very much at a loss to know what the Apostle intended by giving the offending brother to Satan.

" To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." What was the punishment of the offenders ; and what are we to understand by the destruction of the flesh, saving the spirit in the day of the Lord ? Were any society to make this experiment, who did not in every particular answer the description given of the church in the fourth verse of this chapter, " In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of the Lord Jesus Christ." If, I say, a church should be gathered together in any other name, or in any other spirit, than that which guided the apostles, or in any other

power than that of the Lord Jesus Christ, they might indeed excommunicate, and tell the offender they delivered him to Satan; and so far they would be found conforming to *the letter* of the law of these directions; and thus all parties denominating themselves Christians, have from that time to this done; but how far they have acted a Christian part, in thus doing, let others judge. It appears to me, when God himself has withdrawn his spirit and presence from any institution, to take hold of the *letter*, or the form, is *to touch a dead body*. However, it is not the *spirit* that can destroy the *letter*; on the contrary, we often find the letter continue, when the spirit is gone. Please to compare the five first verses of the seventh chapter of Matthew, which run thus:

“Judge not, that ye be not judged.

“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

“And, why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?

“Or, how wilt thou say to thy brother, let me pull out the mote out of thine eye: and behold a beam is in thine own eye?

“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”

Compare these verses with 1 Corinthians, v. 12. “For what have I to do to judge them also that are without? Do not ye judge them that are within?

I am very far from desiring to set aside, or to neglect any positive command of my Redeemer. I am persuaded he spake as never man spake; grace and truth dwelleth in him. But although many of his positive precepts are set aside and totally neglected, yet I am far from believing he hath forsaken his house; and he who lives by faith, beholding what is invisible to the eye of sense, will see HIM *walking* in his house with a *perfect heart*. Psalm ci. 2.

But let us attend to a few of our Saviour’s positive precepts, which, because they are calculated to bring glory to God and happiness to man, more than any regulation of which we have any account, should continue in form to the end of time. First, listen to the commands given by the Redeemer in the tenth chapter of Matthew, to preachers of the gospel: “*Heal the sick, cleanse the lepers, raise the dead, cast out devils*; and into whatsoever city or town ye enter, inquire who in it is worthy, and there abide

till ye go thence ; and whosoever shall not receive you, shake off the dust of your feet. Be ye therefore, wise as serpents, but harmless as doves. Beware of men, but when they shall deliver you up, take no thought how, or what you shall speak. But when they persecute you in this city, flee ye into another."

Again, Matthew xxiii. 1, 2, 3, "Then spake Jesus to the multitude, and to his disciples,

"Saying, The Scribes and the Pharisees sit in Moses' seat :

"All, therefore, whatsoever they bid you observe, observe and do ; but do not ye after their works : for they say, and do not."

Verse 9, "Call no man your father upon earth, for one is your Father which is in heaven."

Verse 10, "Neither be ye called master, for one is your Master even Christ."

Again, In Luke xii. 22, 29, 33, "Take no thought for your life what ye shall eat, neither for the body, what ye shall put on.

"And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"Sell that ye have, and give alms ; provide yourselves bags, which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

To those who hear his voice the Saviour says, Matthew v. 16, 33, 34, 37, 39, 40, 41, 42, 44, 48, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

"But I say unto you, Swear not at all : neither by heaven ; for it is God's throne, &c.

"But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

"But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. †

"And whosoever shall compel thee to go a mile, go with him twain.

"Give to him that asketh thee ; and from him that would borrow of thee, turn not thou away,

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Again, In the sixth of this gospel, 3, 4, 6, 7, 16, 17, 18, 19, 25, 31, 34 :

"But when thou doest alms, let not thy left hand know what thy right hand doeth ;

"That thine alms may be in secret : and thy Father, which seeth in secret, himself shall reward thee openly.

"But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking.

"Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

"But thou, when thou fastest, anoint thine head, and wash thy face ;

"That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

"Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

"Therefore, take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ?

"Take therefore, no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Again, In the seventh chapter, 6, 21, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven."

And John xiv. 15, "If ye love me, keep my commandments."²² And xv. 14, "Ye are my friends, if ye do WHATSOEVER I command you."

These are a few of the plainest and most positive precepts, given by our Saviour to his disciples. Mark xiii. 37, "And what I say unto you, I say unto all, *Watch.*" It is not the spirit of these precepts, that hath set aside the letter or the literal observance thereof. I am persuaded, if professing Christians were to prove themselves disciples of our Lord, by thus doing whatsoever the Saviour commands them, it would give a grand opportunity for the exercise of those "fervent charities," of which you speak.

Assuredly, these precepts are as obligatory upon all the disciples of our Lord, as any injunctions relative to ordinances or church discipline. Can you, my venerable friend, conceive why reformers in every age of the world, since the promulgation of the gospel, have been so much more attentive to ordinances, to forms, and to ceremonies, and this for the express purpose of proving their obedience, than to the abundantly more weighty precepts enjoined by our divine Master? Yes, *you* know the reason why they are subject to ordinances; for the same reason, that certain persons made shrines. Acts xix. 24, 25, 26, 27, 28.

But you will urge, the abuse of an institution should not oblige us to lay aside the use thereof; very true, and I am persuaded it never will. For example; the abuse of water, bread, and wine, will not prevent the disciples of Jesus Christ from making such use of those elements, as his word and spirit directs. Our Saviour took bread and blessed it, and giving it to his disciples, told them it was his body, and directed them to eat it. He also took the wine, and told them it was his blood, commanding them to drink it, and they all drank of it, Matthew xxvi. 26, 27. Mark xiv. 22, 23. And Luke xxii. 19, 20. This bread, and this wine, the disciples were directed to eat and drink, in remembrance of their, of the world's Saviour. It does not appear, that our Saviour gave any directions with respect to *time, place, or manner.* But after he had ascended up into heaven, numbers who professed faith in him and his salvation, meeting together in one place, Acts ii. 1, and 1 Corinthians xi. 20, brake bread, but not in *one place only*; they brake bread from house to house, eating their meat with gladness and and singleness of heart. Acts ii. 46. And 1 Corinthians xi. 25, "This do ye, as oft as ye eat and drink, in remembrance of me."

As you are acquainted with my ideas of the symbolic bread and wine, it will not be necessary that I should enlarge on this particular part of our subject, and I have only to observe, that as there are no figures of our salvation, and the salvation of the world, which more clearly teaches the grace of the gospel than the bread and wine, so there are no figures of which true believers are more fond. Acting up to their character, they never neglect to make that use of them, which their divine Master required ; and they faithfully adopt the sentiments of the Apostle Paul, who, writing to the Corinthians, affirms, *That as oft as they eat bread, and drink wine, they do shew forth the Lord's death until he come.* But if I never dare to eat bread, and drink wine as a devotional act, but when in a particular company, and a particular place, as I am not thus stimulated or thus restrained by a command of God, I am certainly *walking after the imaginations of my own heart.*

I am exhorted by the spirit of God, to do all things to the glory of God, 1 Corinthians x. 31 : “ Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

As I am not commanded never to eat bread, nor drink wine, except in a church and at certain seasons, broken by a person who represents our Saviour, and handed by him to certain persons who personate his first disciples, and by those to the multitude. I say, as none of these forms wear the stamp of divine authority, I am not bound by them. As, however, I shall always behold the bread and wine with devout gratitude, I can have no objection to communicate with such who may unite with me, in discerning the body of our Lord ; and as I said, I shall always, while under the influence of religious impressions, view the bread and wine with pious thankfulness. I shall not venerate those figures the less, for receiving them in communing with associating Christians, with those who are not ambitious of exhibiting a show of will, worship, and humility, who behold the head of every man, holding fast the profession of their faith without wavering. The true believer is eager to profess his Lord and Master before men, and living by faith on the Son of God, he will consider him as the one thing needful, the better part which can never be taken from him. He hath always the answer of a good conscience, by the resurrection of Jesus Christ from the dead. Is he opposed by the world, the flesh, or the devil ; do they seek to intimidate him by threats, still he is not terrified ; he will fight the good fight of faith, 1 Timothy

vi, 12, he will lay hold on eternal life whereunto he is also called ; having professed a good profession before many witnesses. The Christian weapon is the sword of the spirit, which sword, is the word of God, the word which alone abideth forever. The Christian, the true Christian disdaineth any other weapon.

I am far, however, from censuring those who are subject to the use, even of the ordinances appointed by men. I only think there is no *christianity* in such obedience. We are obedient to the divine commands, no farther than we walk by the Christian rule ; but I know no society in this world who walk by the rule Christ has laid down, or even in the steps of as many as were true believers among the primitive Christians. There are, I believe, numbers who are established in the belief of the same divine truth, and, believing in their hearts, that God raised the Lord Jesus from the dead, they shall be saved. Romans x. 9.

However, I should be glad to see a society of Christians continuing steadfast in the apostolic doctrine and fellowship, in breaking of bread, and in prayers ; and wherever the first Christians acted consistent with the *spirit* and *letter* of our great Master's directions, I should be glad to see their example followed ; but no further. In Acts iv. 31, 32, 33, 34, 35, we have a glorious view of the first Christians. They are described as filled with the Holy Ghost ; the multitude of believers were of one heart, and one mind, neither said any that ought of the things which he possessed were his own, but they had all things in common, neither were there any among them that lacked ; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet : and distribution was made unto every man, according as he had need. This did very well, where *every one* was filled with the Holy Ghost, and were consequently, all of one soul. In such a church as this. I should be glad to see deacons chosen, because in such a church as this it would not be difficult to find them. Where all were filled with the Holy Ghost, it was easy to find seven men of good, of honest report, full of the Holy Ghost, and of wisdom. In such a church, I should rejoice to witness the laying on of hands. There we find the Holy Ghost was really given by the imposition of hands, and that it was not in word only, is manifested by its effect upon Simon, who being of a mercenary disposition, would have purchased this gift, for the purpose of making merchandise thereof. When Paul laid his

hands upon them the Holy Ghost came on them and they spake with tongues, and prophesied.

In such a church I should venerate the ceremony of ordination. Then the Holy Ghost said, separate me, Barnabas and Saul, for the work whereunto I have called them ; and when they had fasted and prayed, they laid their hands on them. This was not an empty show, 2 Timothy, i. 6. "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands." Here one man, full of the Holy Ghost, laid his hands on another, and God owned the ordinance by giving his spirit upon the occasion. Surely, if the Holy Ghost be not present upon these occasions, nothing but the shadow remaineth to us ; a body without a soul ; the ordinance is not the same. In its first institution it was animated and blessed by the holy spirit of our God—Now, but I forbear, and shall only observe, it would be difficult to point out any place or people, in which, or among whom, any *one* ordinance in the Old or New Testament, is even literally observed. Yet if God thought proper to continue those ordinances, they would be continued as in the first ages of christianity. We know that an Omnipotent God was able to give healing and complete restoration, even to a look upon the brazen serpent, not only to the days of Hezekiah, but to the coming of the Messiah. But did God do thus ? Sir, you know he did not. The people however continued to look to this brazen serpent with devout admiration, until the time of Hezekiah, when the good and judicious king, aware that God had withdrawn his divine presence from this figure, thought proper to remove it from the people, and therefore destroyed it, giving it a most contemptuous title—a *trifle* of brass. Indeed, all things observed in a religious view, and not acknowledged by the Holy Spirit, are, in my opinion, dead bodies. Let me but see the presence and power of my God as the thing signified, in these outward and visible signs, and I will, with every faculty of my soul, advocate their observance. But as they are now made use of, they are hardly the shadow of a shadow ; and I declare to you, I esteem what is generally called church discipline, to be a species of profanation. Yet, doubtless there are many serious well-disposed persons concerned therein, as there were among the Jews, and as there are among the Roman Catholicks at this day.

But let every one be persuaded in his own mind, we ought not, we cannot judge or determine for others. Shadows are sometimes

pleasant, as they recal the memory of a beloved friend. A picture is acceptable in the absence of an individual endeared to our souls. *This do in remembrance of me*, will always be properly influential upon the mind of a Christian. The Christian man will eat bread and drink wine in grateful recollection of the character of his Redeemer, and of the immeasurable grace exhibited in the symbolic elements ; but he will receive those emblems as he conceives they were designed by the Redeemer.

On the whole, from a diligent and careful investigation of scripture records, it appears that the divine Being gave his disciples many rules and precepts, to which it is their interest, as well as duty, to attend ; and that as long as his spirit filled the disciples, and accompanied the things they were commanded to observe, his divine precepts were followed both in *letter*, and in *spirit*—but no longer. No doubt God accompanied every regulation he had ordained, as long as he thought proper, and no doubt the end designed was fully answered. But when they were left by the spirit of God, they were assumed by the adversary, who, by his seducing spirit, misleads the soul, and frequently converts the best institutions to the worst of purposes. Witness the *trifle of brass*, reduced, by the pious monarch, to ashes. When we stop short of the substance, and worship the figure, it is full time such figure was brought to a period.

But many of the precepts of Emmanuel will continue in force, and be accompanied by his presence, until the earth and the visible heavens are no more.

God, in infinite mercy and great goodness, increase the number of faithful observers of these divine precepts ; and may my venerable friend continue in the path of that just one which shineth more and more unto the perfect day.

I am, with sincerity,
your faithfully affectionate friend and servant.

POSTSCRIPT.

In giving the piece of paper pinned to your letter a second perusal, I observe you have made a small mistake relative to the manuscript to which you refer.

Thus you express yourself, “But when you speak of partaking the Lord’s supper *alone*, without *respect to any other*, it appears to

destroy that representation of the Lord's body, that is to be discerned in a Christian church."

True, my venerable friend, were I to take this bread, and this wine, without *respect to any other*, I should certainly not discern the Lord's body. But were I to discern only the objects presented by my bodily eyes, in any *single* congregation, I should be nearly as far from discerning the Lord's body, as if I were in every sense alone. Rightly to discern the body of our Lord, is to consider him as the Shilo, unto whom is the gathering of the people, of *all the people*; and whenever, with an eye of faith, I behold the bread and wine, either alone, or associated with my Christian brethren, I discern the body of our Lord, in which I see the whole human family collected, and the fulness of Jew and Gentile reconciled in *one body* on the cross.

The apostles were sent forth, they were commanded to preach the gospel to every creature. This they certainly did, if they preached it at all, even although they had proclaimed it in the presence of a single individual; for whenever, or wherever, or to whomsoever they made a proclamation of the gospel, they proclaimed that abundant grace which bringeth salvation unto all men, thus preaching the gospel, which is the grace of God or glad tidings, to every creature. The Apostle, Colossians ii. 5, expressively says, "For, although *I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.*"

When the depths enclosed Jonah, and the weeds were wrapped about his head, he says, "I remembered the Lord, and my prayer came in unto thee in thine holy temple." Jonah ii. 7.

The just shall live by faith. "*Except ye eat my flesh and drink my blood, ye can have no life in you. He that believeth on the Son of God hath everlasting life.*" John vi. 40."

Thus, you see it is impossible to believe on the Son of God, without eating his flesh and drinking his blood.

But a genuine believer may be banished to a desolate Island, where he may have neither bread nor wine, or where he may have both, and no human society, yet, in both cases, he may be an obedient disciple.

LETTER XXXI.

To the Rev. James Relly, of the city of London, Great Britain.

FAITHFUL FRIEND,

FOR as a faithful friend I must continue to regard you, although your silence, your long silence, has given birth to a little world of conjectures. I yesterday saw a line from you to Mr. P. and I greatly rejoiced thereat, for I was fearful you were numbered with the dead. There is not in this world a person whom I am so desirous to see, or to hear from, as yourself. O, Sir ! if you knew the state I am in, the numbers in this new world to whom I have preached Jesus ; the many inveterate adversaries and deceitful friends who have mingled in the train of my persecutors, while many have received the truth in the love of it, who are indeed of the true circumcision, worshipping God in the beauty of holiness that is in Christ Jesus, and having no confidence in the flesh to whom it is given in behalf of Christ, not only to believe but to suffer for his name, if you knew the difficulties I encounter of one kind and of another, the many disagreeable matters to which I submit, rather than injure the cause in which I have embarked, were you capable of forming any just idea of these things, I think you would hasten to my relief, or at least you would embrace every opportunity of strengthening my hands by your invaluable letters.

Pray, dear and honoured Sir, write to me frequently, and condescend to guide me by your counsel.

I have written you, some months past, a long letter ; indeed I have often written to you, and I am determined to let no opportunity slip. It is true, I cannot write to please myself, and it would, therefore, be absurd to suppose I could give you pleasure ; yet, viewing you as a faithful friend, I do not apprehend your censure.

But, upon what subject shall I write ? Not upon politics ; we have nothing to do with politics. Let those whose kingdom is of this world, busy themselves about the things of this world ; yet I cannot but acknowledge, I have had a strong propensity to take a part in the general confusion ; but I am at length convinced, that

I have nothing to do with any subject, save Jesus Christ and him crucified ; and I have the heartfelt pleasure of seeing the word of my God take deep root downward, and bring forth much fruit upward, to the glory of his grace ; thus am I soothed by the hope, that I have been the instrument of much consolation.

In the place of my present residence, the doctrines of God our Saviour have been openly embraced by the first characters. I pity our enemies upon this occasion, and when I recollect what I was with regard to you and your testimony, I discern the spirit which operates upon their hearts, to be precisely the same as that by which I was actuated. We are accused of publishing damnable doctrines, but with what propriety ? Is salvation damnation ? Who will say that it is ? Surely we do not deny that the Lord hath bought the people : nay, we declare that he hath purchased the people with a price, all price beyond : not indeed with corruptible things, as silver and gold, but with his own precious blood, with that life which he hath given for the world. When I dare to tell the people this incontrovertible, this gospel truth, and attempt to prove it by a variety of corresponding scriptures, which either they have not heard, or hearing have not understood, the indignation which is excited against me is astonishing. No opportunity, either in public or in private, is neglected, of loading me with every epithet which can render both me and my testimony odious to their disciples ; the consequence of which is, that I am frequently insulted as I pass the streets ; and I will confess to you, my dear Sir, that I am more hurt by this contumely than I have words to express : I condemn myself for this weakness, nor can I account for it, since it must be obvious that insults of this description, can only be offered by the lowest order of the people.

The severity with which I am reproached, has hitherto been proportioned to my success ; and I am of course, in this town, the object of inveterate hatred. But I am about to commence a long journey, to visit many towns where I have many, or what is better, where my divine Master hath many friends. I shall proceed from — to Philadelphia, passing a day or more where the providence of God may direct my steps. There are places where your writings have been my harbinger ; and wherever they have been received, they have been greatly blessed. Were you sensible how many there are, who with their whole emancipated souls, bless the God of their salvation, for the instrument he hath employed to

bring them into the light, and make them acquainted with the things that belong to their peace ; which, until they read your books, were hidden from their eyes, you would, you must feel inexpressible satisfaction : thus you do, *in effect, join me in my mission, preaching to the American people, by your most excellent writings.*

Often do I retrace, and with great astonishment, the time when I was filled with pious wrath against you, when I was immeasurably delighted to learn that my friend Mason had written in opposition to you. Truc, I had never seen your publications, but *you* had written them, and that was sufficient : nay, I was persuaded it would have been doing both God and man service to have *killed you*, and joyfully should I have held the clothes of any who had stoned you to death. How truly wonderful is the power and goodness of that God, who has made choice of such a person to spread that very testimony contained in the volumes you have written ; contained in the volume of the Bible, through so many towns, cities, and provinces ; and with fervency of spirit, and great devotion, to advocate that very gospel, which before he persecuted !! Truly it is the Lord's doings, and it is marvellous in my eyes.

My first stage after quitting B——, will be the town of P—— ; from thence to N—— P——, where I have preached much, and where my labour hath not been in vain in the Lord. A religious character undertook to write against me, and thus helped the cause he aimed to destroy. In N—— P—— there are some faithful souls. I shall next proceed to N——, in Connecticut, where there are a great number who attend with delight, upon a preached gospel, and who are neither forgetful nor unprofitable hearers of the word. From N——, I pass to N—— L——. I have not associated with any disciples of our Lord who are more sincere than those believers who have their residence in this city : they walk in the light, are invigorated by the beams of the sun of righteousness, and greatly refreshed by those doctrines which distil as the dew, as the small rain, upon the tender herb, and as the showers upon the grass.

My next preaching stage is G——, where, although I have always preached as I pass and repass, there are but few who acknowledge the force of divine truth. From G—— I shall go on to F—— ; I have frequently almost resolved to preach no more in F—— ; I never laboured in this place with any visible success ;

and although there be many in this town who flock to hear me, yet as I do not believe they understand what they hear, I am inclined to think I am not sent there. From thence I proceed to N—— R——, the first stage in New-York government. In N—— R—— there are some who know the truth, and the truth hath made them free : the hearts of those believers rejoice whenever I make my appearance among them, for they contemplate fresh discoveries of the Redeemer's grace : there are beside these, in N—— R——, many who seem attached to me, but I declare I scarcely know for what ; and although gratified whenever I am the object of attention, let the motive producing such attention be ever so remote or obscure, yet I am abundantly better pleased, to receive but a cup of cold water from a disciple, in the name of a disciple. Real disciples must undoubtedly be friends of the Saviour ; and such, I am persuaded, will be abundantly more to the praise and glory of divine grace, and more steadfast in their friendship to the humble instrument of their information.

I was going to point out regularly, my several stages until I reached Philadelphia, which is from this place about four hundred miles ; but in compassion to you, I will put a period to my narration. I recollect you have matters of much more consequence to engage your attention, and the recollection arrests my pen. I have lately written you very copiously, yet I have not said the one half which was in my mind to say. I have often observed to you, there is nothing I so fervently desire as to see you once more ; once again to converse freely with you. I have much to say, many questions to ask, many matters to unfold, many difficulties to lay before you, which must be reserved to an interview. You are my father, my brother, my friend ; I feel, sensibly feel, my own weakness, and I need your aid. My spirits are low, my constitution is weak, my evil heart is strong. True, God is the same yesterday, to-day, and forever, and he has always been better to me than my fears, but I am sometimes greatly depressed and of little faith—Blessed be God for a better faith, the *faith of Christ Jesus*. The asthma grows very fast upon me—but enough of complaining. Gratitude and admiration for you, is strong in my bosom. May your faith continue to shine more and more unto the perfect day.—Farewell.

LETTER XXXII.

To the Rev. R. R. of Falmouth, Great Britain, in answer to a letter received from that gentleman.

MY DEAR, MY VENERABLE FRIEND,

YOUR truly friendly favour by captain D. is now before me. I am grateful to our mutual friend, Mr. H. for the hint which gave birth to this epistle : I am happy that you embraced it with pleasure ; and I indulge a hope that you will never fail to embrace every future opportunity of communicating your ideas freely as they present. For me, I am determined in some measure to merit, by the promptitude of my responses, your flattering attention.

It is soothing to my soul, to hear you say, “ My warm attachment to you, when last in England, is not in the least abated.” And were you warmly attached to me ? I am happy to learn that you were, that you are. Be assured Sir, the attachment, how warm soever it may be, is *mutual*. I have long considered my introduction to you, as one of those happy events, which in my journey through this distempered state of being, divine Providence has been pleased to direct, as evidence of his paternal affection. But alas ! this pleasure, like every other sublunary enjoyment, is productive of some pain. I may see this friend no more, I may lose this friend entirely, and only call to mind, I had a friend, and once was blest. However,

“ There is a land of pure delight,
Where friends once parted shall unite ;
And meeting on that blissful shore,
With fond embrace shall part no more.”

I am not surprised to learn, that many things disrespectful of me and my testimony have been said, I am only astonished that more hath not been said ; for the Master whom, with my full heart, I serve, hath said, *They shall say all manner of evil of you falsely, for my name sake.* Ignorance and malice attribute to me many sentiments, which from my soul I detest. How much do I wish, particularly on the present occasion, to converse with you ; but as

I cannot be thus blest, I will in this way unbosom myself to you : I will give you my *sentiments*, and my *reasons* for those sentiments.

I am, my greatly valued friend, by faith, a child of Abraham ; the gospel was preached unto him, and he staggered not at the promises through unbelief, but being strong in faith, gave glory to God. The gospel preached unto Abraham, assured him, that in his seed, all the nations of the earth should be blessed. Abraham believed God, and so do I. To us, said the Apostle, is committed the ministry of reconciliation, to wit ;—God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses ; certainly not, far, very far from it ; for when all we like lost sheep went astray, every one to his own way, the Lord laid on *Jesus Christ* the iniquities of us all, that he might put them away by the sacrifice of himself.

Messiah, saith the Prophet, shall be cut off, but not for himself ; he shall finish the transgression, he shall make an end of sin, and bring in everlasting righteousness ;—and he cried with a loud voice, it is finished. Hence he hath borne our sins in his own body on the tree ; and having put them away, by the sacrifice of himself, he appeared to his disciples, and to their God, in his resurrection, in the sinless state, and presenting his redeemed, in his own person, they were beheld without spot, and blameless in love.

Behold, then, saith the spirit, the Lamb of God, who taketh away the sins of the world. The *wages* of sin is death, but the *gift* of God is everlasting life, through Jesus Christ our Lord. That death is every man's *due*, in consequence of sin, may not be disputed : and is not life in consequence of God's *gift*, equally the portion of every man ? I think, and have boldly affirmed, authorised, as I conceived, by the word of God, that life is the portion of every man. If the human family did not receive life as the *gift* of God, they never could in any other way ; for who can demand life as the wages of his own righteousness ? Without shedding of blood, there can be no remission of sins ; without remission, there can be no salvation ; without salvation there can be no gospel. But if Jesus died for my sins, his death must be considered, by divine justice, as my death, and thus God is a just God, and a Saviour ; and although I am myself a sinner, and of course ungodly, yet God can be just in justifying the ungodly. The gospel is a divine declaration of this consolatory truth, and is therefore glad tidings. If the Redeemer died only for a few, a few only can be saved : if he died

for all men, then all men will be saved. If Christ, by the grace of God, tasted death only for *some men*, only some men can be saved. If he, by the grace of God, tasted death for every man, then he is the Saviour of every man. The gospel preached to every creature, is a message sent by divine command, to every creature, to convey unto them this gracious assurance. To every creature, then, this word of salvation is sent. But in no instance does the truth of this message rest upon the reception it meets with, by those to whom it is delivered.

If I am a preacher of the gospel, I ought not only to be acquainted with, but a believer of the testimony I deliver ; and this, by the grace of God, I am. In preaching the gospel to every creature, I testify that which I know. I can address every lost sinner with a declaration, that God hath sent me to assure him, he has given him redemption in the beloved, even the forgiveness of sins ; that the God of his salvation hath blotted out his sins as a cloud, and his iniquities as a thick cloud ; and that he is, therefore, invited to return unto the Lord, who hath redeemed him. As many of my hearers as believe my report, will have power given them to become sons of God ; will pass from death unto life ; will have peace and joy in believing. Such will never come into condemnation, will never be ashamed, worlds without end ; they will receive that spirit, which will be as refreshing to their souls, as rivers of water to a thirsty land. Yes, truly, as many as believe this everlasting gospel, find it the power of God unto full salvation. He that believeth shall be saved, he that believeth not shall be damned. He that believeth not shall not see life, but the wrath of God abideth on him ; he that believeth not is condemned already ; he that believeth not maketh God a liar. But is it possible that God should lie ? By no means ; although *we* believe not, he is faithful who hath promised ; although *we* deny him, *he* will not deny himself.

“Engraved as in eternal brass,
The mighty promise shines,
Nor can the powers of darkness ’rase
Those everlasting lines.”

But all men have not faith. True ; but why have they not faith ? Is not *faith* the gift of God ? Is it not of the operation of God ? Can any man know the things of God, but by the spirit of God ?

Assuredly not ; we cannot come to the Saviour, except the Father draw us, and no man can come to the Father, but by the Saviour.

The election then obtains this saving faith. The spirit takes of the things of Jesus, and sheweth it to the elect. To you it is given to know the mysteries of the kingdom ; but to the multitude spake he in parables. Let there be light, said God the Lord, and there was light. I open, saith the Lord, and no man can shut ; I shut, and no man can open.

The spirit in the word of God, speaks of the *salvation of God* ; which salvation was begun, carried on, and finished by the Redeemer. But again, the same word speaks of *our* salvation, which is consequent upon our believing what the word and spirit declares, respecting the salvation wrought out by Jesus Christ. *The first, is the thing believed*, and is that peace which is preached to those who are nigh, and to those who are afar off ; the second, is that knowledge which fills the heart of the believer with peace and joy in believing. Both, however, is the work of God ; the one accomplished in, and by Jesus Christ ; the other, begun and carried on in the heart by the spirit of God, and completed when we are admitted into the divine presence, where faith is lost in sight, and hope in full fruition.

Behold, saith the Lord, all souls are mine. But all which the Father hath, he hath given to the Son ; indeed all things were made *for* him, as well as *by* him, and he is the heir of all things. The heathen is his inheritance, and the uttermost parts of the earth his possession. Thus, the whole human nature is the property of God. It is true, the individuals of this nature, have sold themselves for nought. But they are redeemed ; the price, the ransom price is paid for them. True, they have made a covenant with death, and an agreement with hell ; but, the right of disposal not being in themselves, their covenant with death shall be broken, their agreement with hell shall not stand. The Saviour of the world will lead captivity, captive. In the first and most glorious sense, he hath already accomplished this divine purpose, when he ascended up on high leading captivity, captive, and receiving gifts for men ; yea, even for the rebellious, that God might dwell among them.

Yet the greater part of Emmanuel's inheritance, of his purchased possession do not, in this their day, know the things *that make for their peace*. The things that make for their peace, are *hid* from

their eyes. God hath blinded them, hath given them up to strong delusions, that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness. Had they believed the truth, they would have had pleasure in righteousness, even the righteousness of God, which is by faith of Christ Jesus unto all; but ignorant of this righteousness, ignorant that it is *theirs by the gift of God*, who so loved the world as to give them his Son, declaring the name by which this Son should be called, should be the Lord our righteousness; ignorant of these things, which most indubitably make for *their peace*, numbers go about to establish a righteousness of their own, while others, despairing of ever obtaining righteousness of any description, with hearts filled with enmity against God, as desperate debtors, run with greediness the career of destruction. Hence it is, saith the Lord, that my people die for lack of knowledge, and that they will not come unto him for life. The ox knoweth *his owner*, and the ass *his master's crib*; but Israel doth not know; my people doth not consider. God's people then are of two descriptions: believers and unbelievers; wise and foolish; obedient and disobedient; happy and miserable.

The kingdom of heaven is likened unto *ten virgins*; five of them were *wise*, and five of them were foolish. The kingdom of heaven was not likened to five *wise virgins* only: These virgins were distinguished the one from the other by no one thing, but the oil in their vessels with their lamps, that is, light; a lamp without oil is of little value. They who had oil went in, and had peace and joy; they who had not, sought in vain for the place of entrance, they were compelled to tarry without, in that state and kingdom into which they were born, and to which they had continued in subjection, in which, of course, is weeping, and wailing, and gnashing of teeth.

Hence the apostles were sent to turn as many as were *chosen*, to be witnesses for God in this our day, from darkness to light, and from the power of Satan unto God. These *chosen*, live by faith upon the Son of God. They are the first fruits unto God; they follow the Saviour in the resurrection; they are acquainted with the Father and the Son; they know that God sent his Son into the world, not to condemn the world, but that the world through him might be saved.

As witnesses for God, they proclaim every where, that he sent his Son into the world to be the Saviour of the world ; and that he may indeed accomplish the purpose for which he came, they declare, that he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. That he gave himself a ransom for all, to be testified in due time. They, therefore, pray for the salvation of all men ; and they are well persuaded, that thus to do is well-pleasing and acceptable unto that divine Being, who will have all men to be saved, and to come unto the knowledge of the truth, who hath commanded them thus to supplicate, and being assured of the will of God, they pray in faith, nothing doubting ; they know, that the Almighty performeth all his pleasure ; they know, that whatsoever they ask according to his will, they shall receive ; they well know, that he who is faithful hath promised, who also will do it. They, therefore, look forward in faith, to the period when the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea ; when the face of the covering shall be taken from all people, and the veil from all nations ; when the wolf and lamb shall lay down together ; when the servants, the angels of God, shall be commissioned to go forth and weed his inheritance, gathering up all those tares which sprang from the seed sown by the adversary, the grand enemy of God and man ; gathering up those tares and binding them in bundles to be burned. They know, that the Saviour was manifested to destroy the works of the devil, and that he will assuredly do that for which he was manifested, destroying those works, both root and branch ; that he will remove the cause, by taking away the deceiver of the nations and casting him out ; that he will both bind the strong man armed, and spoil his goods. They now indeed see the nations turned into hell, with all the people that forget God ; but they look forward to the period, when death and hell shall deliver up the dead which are in them, and death and hell shall be cast into the lake of fire and brimstone. They know, that their Redeemer hath the keys of hell and of death, and that he is already more than conqueror over death, and him who *had*, but who *hath not now* the power of death, that is, the devil.

It is matter of heart-felt consolation to the believer, to know that those who do not see the grace of God in truth, who ever preach another gospel, dissimilar to the gospel preached by the apostles, which is not *yea* and *amen*, but *yea* and *nay* ; God *will* and he *will*

not; you *can* and you *cannot*. I say, it is matter of consolation to the faithful witness for God, that these persecutors, these perversers of men's souls, who are indeed building on the foundation, because other foundation can no man lay, but who are building thereon wood, hay, and stubble, that in the great day of the Lord, which shall be revealed by fire, in order to try every man's work of what sort it is, their works shall be burnt, but they themselves saved in that day, though it be so as by fire.

It is now, indeed, with much pain that they see the God of this world, blinding the minds of the children of men, lest the light of the knowledge of the glorious gospel should shine into their hearts. But living by faith, they look forward with joy unspeakable and full of glory, to the blessed period, when he that letteth shall be taken out of the way. They now see, and it is with much indignation, this man of sin sitting in the temple of God, showing himself to the deluded children of men as God, and opposing himself to all that is called God, or worshipped. But they look forward with inexpressible satisfaction to the day of the Lord, when he shall be made manifest, when that wicked shall be revealed, which the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming.

They witness with sympathetic sorrow, the misery attendant upon unbelief; but they rejoice to hear the spirit, through the instrumentality of the Apostle Paul, affirm, that God hath included them all in unbelief, that he might have mercy upon all; and triumphing in this God-honouring anticipation, they exclaim, O, the depths of the riches, both of the wisdom and knowledge of God!

The witnesses of God look forward to a day of divine power, and they hear the Redeemer say, *My people shall be willing in the day of my power*. In this day of divine power, they expect to see *all flesh* collected and cheerfully attending on divine worship, from one period to another; they expect to see *all flesh*, while thus engaged, looking with abhorrence on the carcases of the men who transgressed, *which carcases* shall then be an abhorring to *all flesh*, and their worm, the worm of the carcases, shall not die; and their fire, the fire of the carcases, shall not be quenched; and they, that is *the carcases*, shall be an abhorring unto *all flesh*.

What is a carcase? It is a mass of corruption. Paul groaned, being burdened with this carcase, crying out, O, wretched man that I am, who shall deliver me from this body of sin and death? Paul, then looked, and every believer now looks on this carcase with ab-

horrence, and so will all mankind, when all mankind shall be taught of God ; and being taught by this unerring Spirit, they shall all know him from the least of them unto the greatest.

I could pursue this subject with ineffable delight ; it is a subject upon which all God's holy prophets, ever since the world began, have been taught to dwell. We all look for a new heaven and a new earth, wherein dwelleth righteousness ; where all old things shall be done away, when all tears shall be wiped away, when there shall be no more pain or death ; when death, the second death, as the last enemy, shall be swallowed up of victory, and the former things shall be remembered no more.

It is, I humbly conceive, only in this point of view, that the Oracles of God can be found to consist ; and it is for want of carefully attending to sacred testimonies, that professed advocates for divine revelation are often found its greatest adversaries.

The unbelieving world, listening to doctrines and traditions of men, said to be drawn from, and established by testimonies found in sacred writ, start at the manifest contradictions which so notoriously abound, and pronounce decidedly, that such crude inconsistencies cannot be the offspring of God.

In compliance with your request, I have freely unbosomed myself, and frankly owned, that I believe in my heart every word of God, and that I may be enabled to comply with your every request ; I have not delayed my answer. Thus in a hasty manner, without taking time to arrange my ideas, I have thrown on paper the first thoughts which offered, just as they have arisen to my pen. It is on the conclusion of such a letter, to such a friend, that I do most sincerely regret not having it in my power to converse with, instead of writing to you. But, have I not said this before ? No matter ; you will, no doubt, wish to ask many things, which, in this way you cannot easily ask ; besides, I am no writer ; I am not accustomed to this mode of collecting or conveying my ideas ; nothing but very strong affection for my friends, or a grateful sense of their very strong affection for me, could ever bring me to put pen to paper. I have given you then, by writing at all, proof positive, that the same amity which glows in your bosom, swells my own heart ; and in writing to you thus frankly, I have given indubitable evidence, both of affection and confidence.

Having briefly touched upon the texts of scripture brought forward in your letter, and upon those doctrines, in the belief of which,

Christians of every denomination do not generally agree ; before I conclude, I will take leave to mention a few particulars, to which a large majority of religious professors unanimously consent, and in which I do most cordially unite with every child of God.

First, There is a God known to us as a Creator, as a Father, as a Lawgiver, as an inexorable Judge, by no means clearing the guilty.

Secondly, This God was manifested in the flesh, reconciling the world unto himself, suffering and doing all that was needful for the restoration of fallen sinners.

Thirdly, He is now as the spirit, taking of what he did in the character of Emmanuel and showing it to his people, to some as preachers, that they may make it known to the rest of mankind ; to others as believers, that they may shew forth his praise.

Fourthly, That as many as believe on the Lord Jesus enter into rest, and are under obligations to *live to him, who died for them* ; but if these children of God walk not in the statutes of the Lord, then will he visit their transgressions with a rod, and their iniquities with stripes ; nevertheless, his loving kindness he will not utterly take away, nor suffer his faithfulness to fail.

Fifthly, The believer is, in death, peculiarly happy ; he is then made perfect in holiness, and doth immediately pass into glory. He leaves every thing distressing behind, and enters into the glory of the Lord. Thus holy and thus blessed, he hath part in the first resurrection. The second death hath no power over him. He cometh not to the judgment ; it is the world that will be judged. These having judged themselves, shall not be judged. These are not of the world, these were chosen out of the world. These rise to the resurrection of life ; and instead of being judged, we are informed by an Apostle, that they shall judge angels.

The unbeliever is a wretched slave, first to the devil, secondly to sin, and thirdly to fear. Fear, we know, hath torment ;—he is like the prodigal feeding on husks. Has he hope ? It is the hope of the hypocrite, which will make him ashamed ; it will be as the giving up of the ghost.

The unbeliever is miserable in life, and in death, not crediting the gospel of God, our Saviour, which declareth that Jesus died for him : death *appeareth to him no shadow, it approacheth as a most formidable substance* : it is the king of terrors. Not having put on the Lord Jesus, the unbeliever dies in his sins ; and where Christ is, where is fulness of joy, he cannot come : when he dies

he lies down in sorrow, he leaves all his happiness behind him. Death and the grave, darkness and hell, receive him ; and when the trumpet, destined to raise the dead, shall be sounded, he will rise to the resurrection of damnation or condemnation : he will call upon the rocks and mountains to fall upon him, to hide him from the wrath of the Lamb. The books will be opened ; he will be judged out of the things written in the books ; he will be *condemned* or *damned*, which words are synonymous. Every man will be rewarded according to his works. To him who, by patient continuance in well doing, did the will of God, glory and honour ; to him who was disobedient, tribulation and anguish. To the Jew first, and also to the Gentile.

For the Lord shall be revealed from heaven in flaming fire, taking vengeance on them who know not God, and who obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Then shall he say, bring forth these men who would not that I should reign over them, and slay them before me. Then shall a sword proceed from the mouth of him that sitteth on the white horse, with which he shall slay the nations. They shall be slain as Paul was slain when the commandment slew him, and he died ; every mouth shall be stopped, all the world shall be guilty before God, confessedly guilty.

But, blessed be God, another book shall then be opened, and whosoever is found written in this book, shall be saved from the power of the adversary. But who are written in this book ?

In thy book, saith the spirit, all my members are written, and the *aggregate of the human family*, make up the members of Christ's body. The Redeemer will then separate his redeemed, as a shepherd divideth his sheep from the goats ; placing the fallen angels, who have still stimulated the race of Adam to every evil, and prevented them from every good—placing these fallen angels, whose names are not written in the Lamb's book of life, upon his left hand, while those who have been distressed and harrassed by their deceptions, thus separated from every evil, shall be placed on the right hand.

Thus will the one be taken and the other left ; thus will the right hand and the left hand be given to those, for whom those seats were prepared ; thus it is true that God *killeth*, and that he

also maketh alive, and thus shall all tears be ultimately wiped from every eye.

From all, and every consideration, Christians mutually agree in acknowledging the necessity of *believing*, and if all agree in this *necessity*, how explicit and unequivocal should be the testimony of the preacher, respecting *the truth* to be believed. For how can they believe what they do not hear. If there be no one to give them a testimony *immutable*, altogether independent of their belief, no one to sound the gospel trumpet with a certain sound, how can they believe? How can they believe what they do not hear; and how can they hear, if there be no preacher? I know that faith is the *gift of God*, yet this gift cometh by hearing, and hearing by the word of God.

For myself, I will give you my character at once. As a preacher, I would know nothing but Christ, and him crucified: I would call upon every sinner, of every description, descended from the first dwellers in paradise, to believe on the Lord Jesus: I would not tell them that Christ was their Saviour *if they believed*, for consider, my dear Sir, how absurd is the idea. Before the foundation of the world, a great, a sublime plan is laid—And, thus laid, after the revolution of centuries, it is executed. It *was laid* and *it is executed* by an omnipotent Being; and yet, after all, its *veracity* or *effect* rests wholly upon the reception given it by the creature of a day, which creature has neither the will nor the power to do any thing for himself; and did he possess worlds, with those worlds he could not purchase a *single good thought*. In this representation, the unhappy man will not, cannot believe. It either is, or it is not, and as I believe *it is*; I will therefore tell the world, that Christ died for them, that he hath ransomed them from the power of the devil, that he is their Saviour, that he died to *save them from their sins*, and that, having died for them, and for this purpose, they are bound to live, not unto themselves, but unto him who died for them, and rose again.

As a private Christian, I would come up from the wilderness, leaning upon the beloved, casting all my care on that God who careth for me, both for life and for godliness, for time and for eternity.

As a member of the Christian church, I would adorn the doctrine, the testimony, of God my Saviour, in all things; not seeking my own, but becoming all things to all men, that can have a tendency to win them to Christ.

Recurring once more to your truly friendly, and invaluable letter, I am reminded of your question relative to devils or fallen angels, to which I answer ; our Saviour took not on him the nature of angels : all I know of them is, that they kept not their first estate, that they fell from their habitation in the highest heavens, that from the beginning they have sought the destruction of mankind, that they are reserved under chains of darkness, to the judgment of the great day, when they will be separated from our nature, in which they now have, in a great measure, their residence, and be sent into that fire, which is prepared for the devil and his angels.

I am not sent to preach the gospel to devils, I know of no gospel for devils, the *real Universalists say they do*. But with those devils, I have nothing to do. They have however a great deal to do with me ; they work in the hearts of the children of disobedience, to lay many things to my charge, of which I am entirely ignorant.

However, while I am enabled to abide by the divine testimony, faithfully declaring the whole *counsel* of God, I shall not be afraid what men or devils can do unto me, for my confidence, my unwavering confidence, is in him who hath said, Lo, I am with you always, even to the end of the world.

I am, dear and reverend Sir, with love and true affection,
Your friend, and brother, &c. &c. &c.

LETTER XXXIII.

To the same.

LET me, my valued, my greatly valued friend, converse with you, as one friend converseth with another. Let me find in you, what I find in my own soul for you, love without dissimulation. Do not I entreat you, give ear to the whisperer that separateth between choice friends. I do not mean to draw you into a contentious disputation. I hate disputes, they generally gender

strife, especially among religious professors. If then you should consider me weak in the faith, I beseech you receive me, but not to doubtful disputation; remember who hath compassion upon the ignorant, and upon such who are out of the way. If God so loved us, ought we not also to love one another? Christ hath left us an example, that we should follow his steps. Learn of me, saith Jesus, for I am meek, and lowly of heart.

I think I have not found, in the circle of my clerical acquaintance, an individual who possesses more of the temper proper to designate the disciples of our great Master, than the much loved friend to whom I am writing. Very true, I may be mistaken. Something just then whispered me, Trust ye not in man, put no confidence in a guide. Again, you may for a time, be all, I think; but man is mutable, no matter; I will enjoy the pleasures of Christian friendship while I may, I will hope while I am able, I will not, how often soever I may have been deceived, let dark suspicion cloud the sunshine of promised friendship. I will indulge the pleasing expectation, that I have commenced a kind of sentimental *commerce*, that will not only be lucrative, but durable; that will only end with our present mode of existence. End with our present mode of existence did I say? Should it accompany us to the end of our journey, it will be so far from ending then, that it will only be beginning to begin. This state, as Doctor Young very justly observes, is but the dim dawn of our being. But if only the dim dawn of our being, with respect to our mere existence, it is abundantly more so with respect to our *well being* as Christians, and as friends. In the present world, friendship is an exotic, and it is often nipt by chilling blasts; it is in our native soil, in the garden of our God, that this celestial plant will obtain its pristine vigor, and flourish with unfading verdure. Yet exotics may be kept alive, even here; O, may no killing blasts from the northern regions, where the arch adversary in figure fixes his throne. Isaiah xiv. 13. "For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will set also upon the mount of the congregation, in the sides of the north." May no killing blast, I say, from this northern region, ever be suffered to blow upon our tender plants, and make their verdure languish.

Thinking this morning of you, and of your friendship, of the letter received from you, and of the reply I ventured to make,

originated in my mind the foregoing reflections. What may be the effect of my letter, I cannot say ; one thing I know, we are brethren ; we have one hope for ourselves ; we have but one foundation ; we are both builders, I trust, with the same materials ; we preach not ourselves, but Christ Jesus ; we preach the gospel.

But are our views of this gospel the same ? Do we preach it to the same characters ? Do we preach it at the same time ? So short was my stay with you, while your visiting friend, that I had no opportunity of hearing you ; I regret this circumstance. You heard me repeatedly, and in hearing me, you saw my heart ; but you have since heard *of me*, and you compare the accounts you have heard *of me*, with what you have heard *from me*, and they do not correspond ; neither did the accounts propagated of our fellow-labourer, (whose example I greatly admire, and from whose doctrines I think I have never deviated) correspond with his preaching or his writings. I am charged with heresy, so was he ; and by the same characters, and for the same reasons. It was said that he taught men to do evil ; even a fellow-labourer treated him unkindly, and in the presence of the Jews. Numbers who once believed the gospel he preached, turned away from him. He was abused by Jews, by Greeks, and by Christians, yet none of these things moved him ; his soul was firm, for he was kept by the power of God. No man, of whom I have ever heard, since the days of this great Apostle, was ever more calumniated than myself ; yet with him I am ready to own, that in me, that is in my flesh, dwelleth no good thing ; that whatsoever I have received, I have received not by the will of the flesh, nor by the will of man, but by the will of God : I can also say with Paul, I have laboured more abundantly than they all : yet not I, but Christ Jesus who hath strengthened me.

I compare this greatly distinguished servant of our divine Master, who, I am free to own, hath left me a great way behind him, to such who are called preachers of the gospel in our day ; they are as little like the man of Tarsus, as Calvin, Arminious, Doctor Gill, or Mr. Westley, from whom they generally take their principles, are like the teacher, who taught the Apostle to the Gentiles. Yet Paul was willing to become all things to all men, that he may win them to Christ ; but nothing, I presume, to any man, that he did not think would have a tendency to win them to the

Redeemer. Sometimes, once at least, he went too far, when he purified himself and went into the temple.

There were, you know, many of the Jews who believed, and yet were advocates for the law; and the Apostle James observed to his brother Paul, that it was every where said of him, that he taught men to forsake the law of Moses, and the traditions of the Fathers. Such were the reports propagated of the Apostle Paul, and his reasons for preaching the gospel; and I am persuaded, in every age and in every place, every one found preaching the gospel, the *same gospel*, will fall under the same odium.

A doctrine may be preached under the name of the gospel, that will not subject the preachers thereof to reproach.

The Apostle himself speaks of another gospel, of which we have an account in the Acts, and there is in this our day another gospel. The first and genuine gospel was given by our divine Master to his apostles, and was fully expressed in the ministry of reconciliation. This gospel was not confounded with the law. Moses and Christ were not united in this gospel. The second gospel is a compound of law and gospel, where believe and be saved is tantamount to do this and live; here is only the Jews and Christians, or Moses and Christ. But there is yet another gospel, which may be called a third gospel, and this third gospel is generally adopted by the christian world. It is a compound of the Mosaic, Christian, and Heathen doctrines. It is a compound of law, philosophy, and christianity; but the last is the smallest ingredient in the composition; it may be considered nothing more than a garnish. In the midst of such a falling off, what are we to do? The sacred oracles of God still remain with us, to them we should do well at all times to apply; they are a light to our feet, and a lantern to our paths. But if the God of this world hath blinded our minds, of what use will be the light? Blessed, therefore, are the people who are enabled to see the salvation of God.

I have some time since written to you upon these important subjects, and ere this my letter may be before you—and in addition to that letter I will hazard the following queries:

What are we to understand by the law?

What are we to understand by the gospel?

Is it the duty of ministers of the gospel to preach the law? And to whom, and when?

Can it be a duty to believe the gospel?

Is it possible to believe it until it be known ?

When it is known, is it possible to disbelieve it ?

Does the belief of the gospel necessarily include obedience ?

Does it as necessarily preclude disobedience ?

If so, why do the epistles abound with so many reproofs and exhortations ?

Is God the author of every good gift ?

Are faith and works both good gifts ?

Can one or the other come from any but the Father of light ?

Does not God know this, and can he expect these qualities where he has not given them ? or if he did, would he not be disappointed ? and if disappointed, would not this prove *imperfection* ?

Can he avoid finding faith and works where he has given them ?

Is the punishment attendant upon disobedience, of the nature of Christ's sufferings ?

Does the declaration respecting the rewarding every man according to his works, apply to believers as well as to unbelievers ?

Can our everlasting Father have any purpose in the sufferings of the children of men, except their reformation ?

If reformation be his purpose, will it not be answered ?

Does election necessarily imply reprobation ?

If any be reprobated, consigned over to everlasting death by divine appointment, could they have any interest in Christ or his atoning blood ?

If they have not, ought they to believe they have ?

If they should believe they had an interest in the Redeemer, would they not believe a lie ?

Could believing a lie save them ?

Are not those who are elected to everlasting life interested in the atonement ?

Can they lose their interest by unbelief ?

Yet, was there not a time they did not believe ? and were they not then damned ?

Can any who are elected die in unbelief ? and if they do, do they not die in their sins ? and does not their Saviour then say to them, as he said to the Jews, Where I am ye cannot come ?

But are not some infants elected, and do not all infants who die in the cradle, leave the world in unbelief ?

Is not unbelief and damnation, strictly speaking, to be considered as *cause and effect* ?

Is not belief and salvation also a cause and effect ?

Can we, by belief, pass from a state of damnation to a state of salvation ?

And can we not by unbelief pass from a state of salvation to a state of damnation ?

But can unbelief continue longer than until the day of the Lord ?

I will proceed no further in the language of interrogation ; I well know that it is much easier to ask than to answer questions.—May the spirit of God lead us into all truth.—Farewell.

LETTER XXXIV.

To the same.

I WILL not attempt to give you any idea of my feelings on the receipt of your letter ; I conclude, however, that your own heart will describe to you what must have been my sensations. I bless God for this mode of holding converse with you ; since I can have no other, this is a blessed substitute, and I am truly grateful.

I am glad my letters have reached you ; they have told you the truth, when they told you that I was thankful to my Father, and to those of his children whom he was pleased to make use of, to slope for me the downhill path of life. You still remain to contribute to my happiness, and I indulge a hope, you will continue in this dis-tempered state as long as I shall abide on this globe. This, however, is no evidence of my affection for you, but it is an evidence of my affection for myself, and for your dear connexions.

Yet, I cannot forbear rejoicing, when I reflect that yet a very little season, and we shall be placed together in our Father's house. Eternal praises be to him who died for us, that whether we wake or sleep, we may live together with him.

We shall live because he died ; we shall live *together*, not separate from each other ; we shall live together with him who loved us, and gave himself for us. Transporting thought ! how delight-

ful the sensations attendant thereon ! I do assure you, my friend, that frequently when reflecting upon a future state, and the society I am to meet in that state, I am impatient to be gone ; I frequently loathe the present life. I would not live always. But it is good that we both hope, and quietly wait for the salvation of God.

It is true, and I should be most ungrateful if I denied it, that no individual of Adam's race can be more indebted to the Creator of men, than I myself am. His goodness to me hath indeed been incalculable ; but I am tormented with the plague of my own heart ; and I long to put off this house of my earthly tabernacle, not that I wish to be unclothed, but clothed upon with my house which is from heaven. It is now an old house, a "tenement battered and decayed. But it lets in new light through chinks which time has made."

I have a letter from our mutual friend H. this afflicted man is another witness to prove that opulence and felicity do not always grow upon the same stem. I am happy in the assurance that he is still your friend, and that he retains his attachment to me. I still see my Cornwall friends as I saw them when in England, and they exhibit a pleasing view. I shall retain this view of them, until I meet them on the farther shore, when they will appear still more pleasing. But is it not strange that among my numerous Cornwall friends, you and Mr. H. are my only correspondents ? Well, if so the Saviour wills, it is so best.

I feel sensibly for you, upon the loss of your lovely daughter. But how irrational to mourn when a daughter is rescued from peril ; when she is snatched from the snares too often laid for innocence ; when she is snatched from earth to heaven. I am astonished at myself when my little girl is sick, to find that I am absolutely afraid she is going to heaven ; thus doth self predominate even in the bosom of a father ! I yesterday witnessed a scene of heart-rending sorrow—the only daughter of a widowed lady ; I never saw a greater treasure ; the young lady had nearly completed her twenty-first year ; a lingering decay was her passport to blessedness ; she suffered much, but her faith and patience surpassed her sufferings ! Her sorrowing mother *was* most blest and will be again, for she will meet her child where pain and separation shall no more afflict ; and when she comes to the period of her journey, she will rejoice that a daughter waits to greet her welcome to her native skies.

Yes, friendship is changing, and friends are dying ; but there is one friend who will die no more, and whose friendship will never change ; and as man, like the tender vine, supported, lives, when what hath hitherto supported is taken away, we naturally look round for another prop, and if we are taught of God, we then return unto our rest, and resolve to come up the residue of our journey, leaning on the beloved. If we are enabled to execute this resolve, we can then experimentally say, it was good for us that we were afflicted. I do not recollect a single instance in the book of God, of any of God's people crying unto the Lord in prosperity ; but in adversity, in affliction, in trouble, how loud, how repeated were their cries ! In truth, we never turn to our strong hold, until we are driven out of every other ; but even then, our gracious Father receives us without upbraiding, blots out our manifold offences, and remembers our sins no more. Some of the children of God will *forgive*, but they will not *forget*. They will not cast offences behind their backs, they will keep them in full view. Blessed, forever blessed, be that God whose ways are not as our ways, who is not only *good* to the *good* and the *thankful*, but to the evil and the *unthankful* ; who has not only compassion on those who are *in*, but on those who are *out of the way* ; and who, well knowing that no one can know the things of God, but by his own teaching spirit, hath compassion on the ignorant.

I am, my brother, free to write you all my mind. There are many of my brethren, who, I am persuaded, could not bear to be dealt with thus explicitly, and I would not willingly offend the weakest of my Father's children. Much malice, much hatred has been originated in the bosoms of religious professors, on account of disagreement in opinion, and those who are the most zealous have generally been the most mischievous. This intolerance, however, is coming to a period, and men, varying in sentiment, now value themselves on that liberality which forbids dissension.

Indeed it has for many years been to me matter of wonder, what the contending parties could find to contend about. They all appear to have the same sentiments of Deity, that he is no better than a Publican, and not to be compared to themselves for compassion, benevolence, &c. &c. They all agree, that God loves his friends and hates his enemies ; that he is good unto the good, and unyielding to the evil ; since, for the offences of one century, he will punish them through millions of millions of centuries ; nay, that if we could even stretch our imagination to the close of such a period,

the punishment of offenders will then only be beginning to begin ; and this too for offences, which his prescience and his omnipotence might have prevented ! The righteous they proclaim the objects of God's affection, and the subjects of his peace ; but sinners are the objects of his hate, and the subjects of his wrath.

When I have seen these *Christian professors* persecuting and striving to devour each other, I have been ready to say to them, as Moses did upon a certain occasion, Sirs, why do ye thus ? Are ye not brethren ? But had I thus questioned, I should have expected no better treatment than the Hebrew questioner received.

One thing is surprising ; these religious professors differ *from themselves*, nearly as much as they differ from each other ! Of this I am confident, that the preaching and the writings of all those to whom I have attended, contain as palpable contradiction, as are to be found in the most dissimilar sects of Christians. The sum and substance of all is, God *will*, and he *will not* ; man *can*, and he *cannot*. "I shall," (said a preacher, whom I not long since heard,) "consider my subject in the following order :

"First, We have a great work to do.

"Secondly, We have but little time to accomplish this great work.

"And thirdly, We can do nothing."

But the old doctrine brought into this country by the disciples of John Calvin, seems to be nearly obsolete ; a Mr. B. lately from England, observed to me, that he could scarcely discern a vestige of genuine Calvinism. The prevailing doctrine seems to be, that the death of Jesus Christ hath put mankind upon the same ground, on which they stood previous to Adam's defection : that the wages of sin is death, and the *offer* of God, (not *the gift*) everlasting life, through obedience and faith. Some place faith before obedience and think much of this order, although they both agree, that each is essential to the giving the death of Christ any part in the salvation of any sinner ; and while there are many shades of difference in this private opinion, not an individual seems to acknowledge the truth proclaimed by God himself, to Abraham, to Isaac, and to Jacob ; and which hath been preached by all God's holy prophets ever since the world began. Far, very far from it ; instead of believing that all the families of the earth are blessed in the seed of Abraham, which seed is Christ, I do not find a single idea of any family of the earth being blessed *in* that seed ; they seem to have

some idea, of some individuals being blessed *by, or through that seed*, but not *in Christ*; those who are blessed by, or through him, must first help themselves, and their divine friend will love them the better.

You, my friend, say you are a believer with Pool, with Paul, and with Jesus Christ. I really think there were some particulars, in which each of the characters you mention agreed; but allow me to point out one or two particulars, in which Jesus Christ and Paul did not agree with Pool. First, Jesus Christ declared himself the life of the world, the possessor of all which had belonged to the Father, and the keeper of all that he possessed; and, referring to those who could not believe this truth, the Redeemer saith, If any man hear my word, and believe it not, I judge him not, for I came not to judge the world, but to save the world. The Apostle follows, and with holy zeal opens and expatiates upon the doctrines of the cross. As by the offence of one, saith Paul, judgment came upon all men, so by the righteousness of God, the *free gift* came upon all men to justification of life. Moreover, the law entered that the offence might abound, but where sin abounded, grace did much more abound; that as sin hath reigned *unto death, even so* might grace reign through righteousness unto life eternal, by Jesus Christ our Lord; for God hath concluded them all in *unbelief*. For what purpose? That he might have mercy *upon all*. This respects the Jews who were cut off; but God was able to graff them in again, for the Redeemer shall come to Zion, and turn away ungodliness from Jacob; and so all Israel shall be saved. For Christ having tasted death for every man, is the Saviour of all men, to be testified in due time. In one word, Paul believed that Jesus was the Saviour of all men, and that grace abounded much more than sin.

Pool believed that Jesus was not the Saviour of all men, and that sin was much more abundant than grace, and consequently, that many more would be made miserable to all eternity by sin, than would be rendered happy by grace.

Thus, I am persuaded, he who was a murderer from the beginning, would have it; but so, I bless God, the faithful Creator, whose thoughts from everlasting were thoughts of peace and not of evil, would not have it.

Do you ask how I know this? Sir, my God hath told me so himself; he hath declared unto me by his spirit, that he willeth

that all men should be saved and come unto the knowledge of his truth.

You mention the sheep and the goats. The idea embraced by mankind respecting these figures, *sheep* and *goats*, is a strong evidence of the force of those prejudices, which we derive from education. A person acquainted with the language of revelation, and uninfluenced by corrupt tradition, would plainly read *sheep* for the figure of fallen man, of all fallen men; for all we like sheep have gone astray; and the goat was designed a figure of the fallen angels, who also kept not their first estate, but are reserved under chains of darkness unto the judgment of the great day.

In the lots which were drawn respecting the two goats, one was for the Lord and the other for Azazel. The literal signification of this name, Azazel, is the devil; and the first goat was offered for sin, and atoned for the people, dying to seal its atonement, that the people thus atoned for, may be brought home to God. Thus, immediately upon the atonement being made in figure, the people, as originating from God, are restored unto him; and that the figure might be perfect in all its parts, as the iniquities of the people are transferred to him, with whom they originated, to the scape-goat, to Azazel, or the devil, who is let go into the wilderness; a fit place for the residence of this adversary of social virtue; and whence he issued to essay his skill at tempting the second Adam, who was led thither by the Spirit, strong to defend, and fully qualified for victory.

This restoration of the sins of the people, after the atonement to this figure of the devil, seems to correspond with the doctrine of the restoration of all things. It is a rendering to Cæsar, the things which are Cæsar's; and to God, the things which are God's.

The idea of separating Christ with their sins from the people, and losing both in the wilderness, is horrid! But the view authorized by the word of God, of losing the seed sown by the enemy, with the enemy who sowed it, is worthy of God, and worthy the acceptance of all his people; because it describes in figure the complete salvation of all men; the redemption of every man from sin; and its diabolical author from the tempter and temptation, from the devil and all his works; both of which, Christ Jesus was manifested to destroy.

No, assuredly, Jesus did not lay down his life for goats, when he died for the sins of the whole world; he took not on him the

nature of angels. God's people, we are told, sacrificed unto devils. Deuteronomy xxxii. 17, "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Psalm, cvi. 37, "Yea, they sacrificed their sons and their daughters unto devils." Learned commentators assure us, that the Hebrew word rendered devils, is literally goats; either because the goats were worshipped by the Egyptians, (as Herodotus, Strabo, and others observe,) or that many of their idols were in that form.

Now as the learned know that goats are figurative of fallen angels, who are denominated devils, and as they know the devil was worshipped under the figure of a goat, why are they not faithful enough to communicate it to the people?

Sir, I am astonished to see you adopting the vulgar error, respecting the word *all*; and I am beyond measure surprised to hear you say, "*All, does not mean every individual, but in a very few places; and never, where the Holy Spirit is speaking of redemption*" ! ! !

I presume you will admit that we have redemption in the beloved, and in no other name. But God so loved *the world*, he gave them his Son; and he gave his life for *the world*, and became the propitiation for the sins of the *whole world*; and he gave himself a ransom *for all*, and died *for all*; and when *all things shall be subdued*, then shall the Son himself be subject unto him that put all things under him, that God may be *all in all*. Mr. Cruden in his concordance informs us, the word redemption signifies deliverance both from the guilt and power of sin; and expresses the whole work of the sinner's salvation, comprehending all things that belong thereto. Hebrews ix. 12, 13, 14: "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

"For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh;

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?"

It is plain from scripture testimony, that when our Saviour came to seek and to save that which was lost, he came to be the complete Saviour of the world, of *all men*, both from the guilt and *power* of

sin. Should it be said, that this does not appear, since sinners are still to be found; I answer, there is no human being who liveth in this our world without sin. We do not as yet see the works of the devil destroyed; but we live by faith, and not by sight; he is faithful who hath promised that *all shall know God*, that the earth shall be filled with the knowledge of the Lord, that the people shall be all taught of God, that they shall be all righteous, that death shall be swallowed up of victory, that there shall be no more pain, that death and hell shall deliver up their dead, and that death and hell shall both be destroyed. "*All is not taken for every individual, but in few places.*" Amazing! perfectly amazing! But, Sir, if all were not taken for every individual, but in a single place, and that single place dictated by the spirit of God, ought I not to believe that single place spoke the language of truth? Sir, I believe every word which proceedeth out of the mouth of God; and I add, that although all should not in any one place *mean all*, yet we must believe that *every one means all*. Now it is expressly declared, that Jesus by the grace of God tasted death for every man; but why? Because every man had sinned; and divine truth declared, the soul that sinneth shall die. Then Christ died for every sinning soul; and as when *one died for all*, all were considered as *dead* according to law, mercy, and truth, which in the death of Christ met together. Mercy, in Christ's dying as the head of every man, for every man's sin. Truth, as Jew and Gentile were reconciled in one body on the cross, and that when he was lifted up from the earth, he had said he would draw all men unto him, thus signifying what death he should die; that his death should be the death of *all men*, when righteousness and peace embraced each other. Here Jesus is the Saviour of all men, in strict conformity to the utmost rigour of the law; and in no other view, agreeably to this most holy law, does it appear that he is the Saviour of any individual.

But I have said enough, and perhaps more than enough, upon this subject. Those who cannot believe, are generally more disturbed to hear an individual expatiate upon the boundless grace of God, than upon any other subject.

I am persuaded you rejoiced with me, on hearing that the troubles in our church had subsided. You say, you are a great enemy to the Socinian error; but what is the Socinian error, but a denial of the divinity of our Saviour? and how few there are, who

believe there is no God beside the Saviour. But you think I should not be so much displeased with the Socinian, since the Socinian is generally a *Universalist*. Say, my brother, is not this rather mischievously urged? You are, however, mistaken; for, although the Socinians be *Universalists*, I am not pleased with this feature in their religious character: although you are not a Universalist, I am more pleased with you, than with them; for you render due homage to the Redeemer of the world, when you declare that all those who are rescued from death, are rescued by the meritorious birth, life, sufferings, and death of the Redeemer; in other words, by that mysterious union, subsisting between Christ and the church. Thus, although you deny that the Lord purchased the whole human family, you do not deny that he purchased a few.

But the description of Universalists to which you advert, are more reprehensible than the Jews. The Jews believed the expected Messiah would be *more than man*; but these speak of the *God-man*, of Emmanuel, God with us, as the real son of Joseph and Mary!!! And they impiously declare, that no man is saved by Christ; that neither his life, nor his death, ever saved any body or soul. Sir, I am not pleased with any man merely because he is a Universalist; if he be not a Universalist upon Christian principles, he is not of my faith; nor, although I may meet him as a friend, and live in the interchange of good offices, can I hold with him *Christian communion*. Universalism I believe to be very prevalent in the world; but there are very few *Christian Universalists*. There are in this country many sects of Universalists; some who believe, some who receive the doctrine negatively, and some positively. Some deny that there will be any future sufferings, because there will be no future state. These are modern Sadducees. Some assert there will be no future state of suffering, because the Deity was never displeased. God has no account against mankind, therefore they have nothing to pay!

A third sort of Universalists believe that the benevolence of the Deity will prevent his punishing mankind forever; therefore all must be saved. A fourth description of Universalists believe that there is a great and heavy debt due which must be paid, even to the uttermost farthing, paid by the suffering offenders themselves; and that then, and not till then, they will be released from the dungeon of death and hell, and finally saved.

A fifth kind of Universalists believe that the wages of sin being death, Jesus Christ hath taken the human nature into union with the divine nature, and in that nature done and suffered all which the law had exacted or threatened; and that in the character of the second Adam, as the head of every man, he has answered every demand, fully accomplished every purpose, and expiated every offence. That he has completely defeated the adversary, turned the tables on the foe, and saved the lost nature in himself, with an everlasting salvation. These Universalists believe there is no God but the Saviour, and they think it impossible that he who hath died to redeem, and who is all powerful should live to condemn. These are Universalists, even as Moses and all God's holy prophets, from the beginning of the world, were Universalists; and their faith is of that description, which glowed in the bosoms of Abraham, Isaac, and Jacob.

Those who believe Jesus Christ is not God, cannot consider him as a Saviour, nor do they profess to believe in him as such. But as I believe Jesus Christ to be the only wise God, our Saviour, I know no other God in whom to trust, or of whom to be afraid. I am a Unitarian. I believe in one God over all blessed forever, and I am persuaded that it is this one God, who is the Saviour of all men. The fulness of the Deity, I conceive, dwelt bodily in the humanity, and I believe that he himself spake by the prophet, when he said, I am God, the Saviour, and beside me there is no other, and this faith is the joy of my heart, and my consolation forever.

No, my friend, I am not pleased with any salvation beside the salvation of God, nor with any plan, but the plan of my God. I am persuaded that the word and works of my God will endure forever. I am beyond a doubt with respect to this salvation; all the scriptures are yea and amen, in the character of the Redeemer of men, to the glory of the Father.

I have no prejudice in favour of a man, because he holds a particular sentiment, except he has embraced it agreeably to the law, and to the testimony. You mention Dr. Priestly; I do not consider him in the Christian character, I view him and his adherents as enemies to the cross of Christ. I think more favourably of professed Deists, inasmuch as open enemies do less injury to any cause, than deceitful, prevaricating friends—yet they sometimes speak truth, so did the grand adversary. Of Dr. Priestly, however, I am not greatly afraid, because I believe the Saviour of whom he

speaks so irreverently, is both Lord and God, that he has all power in heaven and on earth, and that he will do all his pleasure, in spite of men or devils, and I have the pleasure to believe that even Dr. Priestly will ultimately be ashamed and confounded, for all that he has said against his *Lawgiver, his Judge, and his Saviour*; and until this blessed period—no more of this same Dr. Priestly.

I turn from this subject, to one abundantly pleasing. I consider your kind replies to the several queries I ventured to propose as truly obliging. I am delighted with your heavenly view of the celestial world. You are perfectly right in considering the state of the mind, creating for us a heaven in our own bosoms; when the mind is filled with God, heaven is there. I felicitate you on that foretaste with which our all gracious Father has indulged you, and that on so seasonable an occasion. The time is fast approaching, when we shall no more see through a glass darkly, when we shall know as we are known. Then, indeed, the harmony of the divine perfections will appear in full lustre. We shall not then see mercy and justice in opposition, nor any one attribute of the Deity wounding the other, we shall then behold every divine perfection in perfect unison; they will consist and unite in the Saviour, in the fulness of both natures, human and divine. Your idea of God is that he is a spirit. But as we can have no idea of spirit alone, he has been pleased to manifest himself in the flesh, in the seed of Abraham; and to men and angels out of this seed, God must forever be unknown; but it pleased the Father that in him all fulness should dwell—Here is the temple of his rest, where he will forever abide. Thus God, manifested in the flesh, is the only wise God our Saviour. Jesus Christ was once asked by one of his little children, to show him the Father, and it would suffice him. Why Philip, said the Redeemer, have I been so long with you, and hast thou not known me? *The Father and I are one.* Were I sitting by my friend, and should say to him, friend, show me your soul, and it will suffice me; you would naturally reply, Have I been so long acquainted with you, my friend, and do you not know me? Did you think my soul one person, and my body another? My soul has looked at you through my eyes; my soul and body make but one complete whole. Thus is Emmanuel *God with us*; the Lord, saith the Apostle, is that spirit, and this Lord, this spirit, knows all things and calls all things his own. This God is love, not simply loving; but he is love, *love in the abstract.* As the sun is light, not en-

lightened by borrowed light, like those opaque planets which bask in its beams. God is love, and this love is perfect ; it thinketh no evil ; a sense of perfect love casteth out fear. The Lord is good, yea, the Lord is *goodness*, without the smallest shade of evil, light without darkness, love without hatred, sweet water without bitter. Yea, *our God is one* ; this is the joy of my heart, and my consolation forever ; yes, my friend, it is true, all the perfections of Deity are modifications of love, for God is love.

Having closed my first sheet, with remarks on your ideas of our God, I begin a second by attending to your observations upon his offspring ; for he is indeed the Father of the spirits of all flesh. God made man for himself. “ What is the chief end of man ? To glorify God and enjoy him forever.” Thus are we taught by our teachers. God made man in his own image. Emmanuel is the God in whose image man was made ; for all things were made *by him* as well as *for him* ; and this image was made to represent or give an idea of the Maker, as far as the creature is capable of understanding it. In this image we see the THREE in the *One*, the body, the *soul*, and the *spirit*. The body is of the earth, earthy ; and is in this character much inferior to the spirit and soul. The soul is the thinking, contriving, hoping, fearing, joying, sorrowing, inexplicable being that dwelleth in the body, and is as much superior to the body, as heaven is to earth. The spirit is that inexplicable part of a man which unites both body and soul together ; and when the dust returns to dust, this spirit adheres to the soul, and of course ascendeth instead of descending ; and as these constitute but one man, so Father, *word*, and *spirit*, constitute but one God, the same yesterday, to-day, and forever ; and as I never could know any thing of the soul, without the instrumentality of the body, so I never could have been able to form any idea of the Divinity, had it never dwelt in the humanity. This is the *trinity* in *unity*. God did not make three persons as the image of himself, but he made a trinity in one person, as the image of himself. Hence, saith the Prophet, to us a child is born, to us a son is given, and his name shall be called Wonderful, Counsellor, the everlasting Father, the mighty God, the Prince of peace.

But again, the image of God thus made, had *in* himself the woman that was to be called his wife, and it was while she lay hid in him, the husband, that God spake to both in *one* ; he blessed both in *one* ; he gave the law to both in *one* ; and when the woman

came forth from the side of her husband, he said, she is now bone of my bone, and flesh of my flesh. So, just so, the human nature was in Emmanuel. Grace was given us in him before the world was. But again, the man was not deceived, but the woman was beguiled. But the man voluntarily put himself into the condition of his deceived wife, although he was apprized death, inevitable death, would be the certain consequence. Thus the maker, the husband of the creature he had made, was not deceived, but he put himself into the likeness of the deceived, that is of sinful flesh, although he knew death, an accursed death, would be the certain consequence.

That all these, the divine purposes of God, might be manifested, the creature was made subject to vanity; and herein is the love of God made known. The love of the creature may be made known in what he would do and suffer for a good man; but God commended his love toward us, in that while we were yet sinners, he died for us. God might have prevented the adversary from beguiling our general mother, but had he thus done, although man was a rational creature, he never could have known any thing of a Saviour, nor could the purposes of God, proposed in himself before the world was, have been effectuated.

There is none by searching can find out the ways of God, they are in the great deep; but, although we cannot find out God nor his ways, seeing they are as much above us, as the heavens are above the earth, yet he hath in great mercy assured us, that all his ways are grace, mercy, and truth; that all his ways are pleasantness, and all his paths are peace.

Yes, man was made a rational creature, but this rational creature is now an intoxicated creature; he has drank of the wine of fornication, and is mad; but still, like an intoxicated mad man, he fancies himself wise. Vain man would be wise, although born like the wild ass's colt; yet all this is from the adversary. Because, said he, who is faithful and true, speaking to the adversary, because thou hast done this, thou art accursed. This accursed doer of the deed who has brought temporary ruin upon the offspring of God, has, by permission, had the address to make the children of men believe that it is the *nature which he has been seeking to murder and destroy*, that shall, by its Creator, be forever doomed to his wrath and curse, to the wrath and curse of their Father, and their God. He goes further, though he himself knows he shall reign

but a little while ; he has made God's children believe that his reign will be eternal ; and that although he hath not fully succeeded in ruining, tormenting, and destroying the whole of the human race according to his wish and purpose, yet a few, and a few only, will escape his snares ; and that the number over whom he is finally to triumph will far exceed those who are rescued from his power.

If what we hear men, *religious men* say, be true, we may at the great day of decision expect to hear the insulting foe, vaunting not only over the heritage of the Lord, but over the Deity himself. Will he not have reason to say, "I have gained my point ; I have counteracted the designs of God ; I retain my captives, in chains of adamant darkness I retain them. In vain hath He who made them, sought to rescue them ; He hath made every effort in his power, even to the giving his life a ransom ; but all hath proved ineffectual : thousands swell my conquests, for one that is redeemed. It is true that the prophets of God declared that all the ends of the earth should look unto the Lord, that they should remember and turn unto him, that all the kindreds of the nations should worship before him, that in the seed of Abraham all the families of the earth should be blessed, that this seed should take away the sin of the world, that the kingdoms of the world should become the kingdoms of God and of his Christ, and that all nations and kindreds should serve him. The prophets of God have declared that all things should be restored ; from the beginning of the world they have testified of the restitution of all things. He who sitteth upon the throne hath said, Behold I make all things new, and there shall be no more pain, nor death, nor sorrow, nor crying ; nay, it was reported that I myself should be destroyed, and that not by any exertion of God's strength, but merely by the breath proceeding from the mouth of God, together with the brightness of his coming.

"But, I also commissioned my prophets, who were abundantly more successful. My prophets declared the reverse of this gospel testimony to be truth, and they every where gained almost universal credit ; and doth not this day's result declare they merited credit ? I, by my prophets, have opposed righteousness to righteousness, and scripture to scripture ; my spirit was with my prophets, and I had the address, sitting in the temple of God, to show myself as God. When the promulgator of the gospel dwelt upon the magnitude of a Saviour's grace, my prophets convinced the people that nothing could be further from the truth ; but the height of my

ambition was to prove the testimony of Jesus Christ false, even by himself. When his prophets proclaimed his boundless mercy and exceedingly abundant grace, my prophets would prove the testimony false by various passages from that volume, denominated the word of God ; but the master-stroke of my policy was, to make mankind believe that what was said to me and my angels, was said of the families of the earth. The moment I gained my point in thus persuading them, I was convinced the day was my own.

“ Believing that the goats represented their nature and not mine, they believed that the testimony of all God’s holy prophets was not true, that Christ Jesus could not be the Saviour of all men, that all the families of the earth could not be blessed in Christ ; and thus my servants reasoned upon the subject.

“ How is it possible that all the families of the earth can be blessed *in Christ Jesus*, when he himself curses the greater part of them *out of himself* ? Thus I constrained them to believe that the glad tidings said to be unto all people, could be intended only to a few selected from all people ; and I was so successful, that among the few who considered themselves believers, not one in a thousand, although considering themselves children of God as believers, ever believed what Abraham believed ; and now their doom is irrevocably fixed. The event has established my testimony beyond contradiction. I confess it is beyond my expectation ; for while I did all in my power to prevent mankind from believing the gospel preached unto Abraham, I firmly believed it myself. Hence my terrors at the appearance of this seed, the Messiah, the Shilo, to whom it was said the gathering of the people should be. I conceived my torment and my total defeat was then perfected ; and upon my expulsion from the man among the tombs, I ventured to ask, Art thou come to torment us before the time ? I knew it was the Son of God, and I was greatly appalled when he sent me from my dwelling among the tombs, and mortified to be reduced to the necessity of soliciting a habitation in a herd of swine. But it seems I have been deceived, and my words have at last proved true ! ”

I say, should the catastrophe be as we are taught, language like this might with propriety be found in the mouth of the foe of God and man ; and, indeed, the adversary has been described in this town, by a preacher in the sacred desk, as uttering words abundantly more arrogant and taunting than those I have selected, and this with the laudable purpose of inducing sinners to increase the little flock of the Redeemer.

But I have not so learned Christ. I believe him to be the complete, unequivocal Saviour of the world, the complete, unequivocal Saviour of all men ; the true promised seed, in whom all the families of the earth are blessed ; the true Lamb of God who taketh away the sin of the world ; the true bread of God, that came down from heaven to give life to the world ; the true propitiation for the sins of the world ; the complete destroyer of the devil, and all his works ; the true heir of all things ; the possessor and owner of all things, *for* and *by* whom all things were made, and in whom the divine Nature was reconciling the world unto himself, not imputing unto them their trespasses ; but who, when all we like sheep had gone astray, laid on him, the second Adam, the iniquities of us all, that he, as the Lamb of God, taking away the sin of the world, might put them away by the sacrifice of himself.

Thus believing, I have entered into rest ; thus believing, I can pray for all men in faith, nothing doubting. Should I, by thus believing, differ from you, I am persuaded you will not feel the less affection for me ; and if you should, it will be my consolation, that our common Father will never be offended with me, for yielding full credit to all the gracious words that hath proceeded out of his mouth ; who spake as never man spake. He will never condemn me for setting my seal to the truth of a testimony delivered by himself, and by those who have received the teachings of his blessed spirit.

For myself, as I am persuaded of the love of God, of the unbounded love of God, and that no man can know the things of God but by the spirit of God, I never can consider you as blame-worthy, for differing from me. I am persuaded you do the best that in your power lays ; and in thus doing, you do well, act nobly ; angels could no more. If *you* think destruction eternal, and *I* believe destruction will come to a final end, we must wait for the day of the Lord, which will reveal whatever is necessary to instruct, and illumine the mind of man.

I am charmed with the close of your letter ; you there speak like yourself, and of our Saviour, as you are wont to do. O, if you had never had any teaching, but the teaching of that spirit which takes of the things of Jesus, and shews them to the labouring mind, you never would have supposed the Redeemer would have sought in vain, that he would have left an individual who was lost, unrecovered, or any who were dead in trespasses and sins, unquickened by

his influence. You are right, my brother; our Saviour is indeed the Alpha and Omega, in him dwelleth the fulness of the God-head bodily; he is all of man, for he is the second Adam, and in him all fulness dwells. Talk we of sin; he was made sin for us, he bear all our sins in his own body on the tree; he bear them that he might put them away by the sacrifice of himself; that he might take away the sins of the world. Talk we of righteousness; Emmanuel is righteous, and we say to this God with us, Thou only art righteous. Talk we of holiness; thou only art holy. Talk we of power; all power in heaven and earth belongeth unto God. Talk we of goodness; there is none good but one, and that *one* is the only-wise God our Saviour. Talk we of light; Christ is the true light which lighteneth every man that cometh into the world; and let, said the divine Instructor, thine eye be single, and thy whole body will be full of light. Every member of the body is light in the eye, and this eye is in the head; I would not, said the Apostle, have you ignorant of this mystery, lest ye be wise in your own conceit; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; and this because the head of every man is Christ, as much as the man, in the order of nature, is the head of the woman; or the divine nature, the head of the humanity in Christ. Yes, the Redeemer is, indeed, as you observe, the sum and substance of all things which ought to be desired. Whom have I in heaven, but him? And what is there on earth to be desired beside him? Yes, the types under the Mosiac dispensation all pointed to Christ; I never was so fully convinced of this, as since I have commenced a regular investigation of the scriptures which constitute the Old-Testament; I have proceeded as far as the ninth chapter of Numbers, and truly we have traced the footsteps of our divine Master, in the books and chapters we have passed over. Yes, the promises are all *in him*, and in him *yea* and *amen* to the glory of God. Yes, and it is the Saviour of all men who is to be the judge of quick and dead. I am solemnized, and filled with sacred transport, when I learn that all judgment is committed to the Son of man. It was well for the children of Jacob, that their judge, in the midst of Egypt, was *their brother*, notwithstanding the treatment which Joseph had previously received from these hard-hearted brethren.

It is well for Jew and Gentile, that he, in whom Jew and Gentile were reconciled in one body on the cross, is to have the final dispo-

sal of them, when he fills the throne and is seated in the judgment seat. But when Christ shall set upon the throne of judgment, the books will be opened and every man will be judged according to the things written in the books. They will be judged according to the things done in the body ; and of course, every mouth will be stopped, and all the world become guilty before God. We are, said the guilty brethren of Joseph, we are verily guilty of our brother's blood. Joseph heard this confession, but he did not at that moment undeceive them, he did not say, "your brother is not dead ; I am your brother." No, he left them for a time to their own reflections, that they might be fully sensible of the magnitude of his goodness, when he withdrew the veil, which, through the whole transaction, he was determined in his own way and time to withdraw.

Yes, all who are in their graves shall hear the voice of the Son of God, and they who hear shall live. Yes, the prince of this world is judged, and the angels who kept not their first estate are reserved unto the judgment of the great day. The saints, the chosen few, the elect, shall be in the judgment seat, judging the world. Know ye not that we shall judge angels, said an Apostle.

The dead in Christ shall rise first. There are, among the children of men, but two characters : such who, according to the direction of the spirit, put on the Lord Jesus, and having lived by faith in him, finished their course with joy, and laying down in peace, rise to the resurrection of salvation ; having judged themselves, they shall not be judged according to the word of the Redeemer, "judge yourselves, and you shall not be judged." These are the first fruits, the dead in Christ, who shall first rise.

The second description includes those who have not believed, because they have not known. They never conceived that Jesus died for their sins, and rose again for their justification ;—they lay down with a damning consciousness of sin, and of course they must rise to the resurrection of damnation. Damnation, so the translators will have it ; they are extremely fond of this phrase ; yet they know there is no such phrase in the New-Testament ; but they think it sounds well, more terrific. Sir, you know the word thus rendered, should be condemnation ; they shall rise to the resurrection of condemnation ; and, while continuing in ignorance and unbelief, they shall imagine the Lamb is possessed of wrath, and

under this apprehension we repeat, they will call upon the mountains to fall upon them.

But, as I before observed, another book will be opened, the book of life ; and the face of the covering will be taken from all people, and the veil from all nations, and every eye shall see, and every tongue confess ; and every creature in heaven, on earth, and under the earth, and in the sea, yea, all of them shall ascribe, Blessing, and glory, and honour, to him that sitteth on the throne, and to the Lamb forever and ever. And there shall be no more sorrow, nor crying, nor pain ; all old things shall pass away, and all things shall become new. Then, indeed, shall the accuser of the brethren be cast out into his proper element, darkness ; then shall the tables be turned upon the adversary, and like Haman, he must himself submit to the death he intended for Mordecai.

In the last scene in the Revelations, we find an invitation to all the fowls of heaven to repair to the supper of the great God. Revelations xix. 17, 18 :

“And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ;

“That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”

Our Saviour informed his disciples, that the fowls of the air which caught the seed sown by the way-side, were devils. The prince of devils is the prince and power of the air, and the last vial was poured on, or in the air. These fowls summoned to the last supper must eat the flesh of kings, &c. &c. &c. This is that flesh, the works of which are manifest, and which cannot enter into the kingdom of heaven, because nothing that defileth can enter there. But this figure corresponds with the figure so generally misunderstood. The goat to whom the sins of the people were, after the atonement and expiation, transferred. This goat, with all the abominations of Israel, was sent to a land not inhabited, and there lost to be found no more at all ; their sins and their iniquities thou wilt remember no more. Thou hast cast all our sins as a stone into the depth of the sea.

The Jewish rabbies observe that there never was known an instance of one of these goats having been heard of after, the ceremony of the transfer, and the conducting it by the hands of a fit person into the wilderness.

But for our suffering Saviour, after he had borne our sins in his own body on the tree, he was not sent away alive ; he died indeed—but he was not lost in death, neither was he, during his absence from the flesh, sent into a place not inhabited ; he went and preached to the spirits who were in prison, who were disobedient in the days of Noah.

This blessed, this immaculate offering for sin, was found again by many who were witnesses of his resurrection from the dead. Indeed I am inexpressibly shocked, to find the scape-goat considered as a figure of the world's Saviour.

Thus, my loved, my esteemed friend, have I given you, agreeably to your request, in a plain, familiar manner, my sentiments of the passages you have cited.

You are now in possession of my hope, and of my reasons for that hope. But my reasons are not based upon human authority. I have not produced traditionary testimonies, nor dared to offer my own *ipsi dixit* ; I have only mentioned a few of the many explanatory passages, which were leisure mine and patience yours I might produce. May the peace of God abide with you,—Farewell.

LETTER XXXV.

To the same.

October 23.

IN all the round of my numerous correspondents, I know none more worthy of my attention, or whose letters afford me more satisfaction than yourself, and the communications I receive from you. Your obliging favour of June 15th was put into my hand last evening, immediately after my return from a journey of many hundred miles. I left home on the fourth of May. My tour has

been delightful, and would have been more abundantly so, if you could have partook my pleasures. You would have witnessed the works of nature, and the works of nature's God, in a most striking point of view.

As you feel pleasure in a correspondence from which you cannot receive much profit, your friendship is thus more clearly manifested ; and I regret the letter to which you advert never came to hand. Indeed, the uncertainty attendant upon this mode of conveying letters, is no small source of uneasiness. You are quite right ; I was, indeed, apprehensive I should lose your love, in consequence of declaring my sentiments respecting the love of God ; and you do me justice in acknowledging that I have evinced the sincerity of my own affection. Sir, I do indeed love you with very sincere and warm regard ; but I will freely own, that while I acknowledge all the ardours of affection, I am sometimes checked and rendered unhappy by experience, by the experience of a life of observation.

I have lost many friends by letting them know that I had found him, that Jesus, of whom Moses and the prophets spake ; and you will consequently yield me credit when I assure you, that the confirmation of your continued regard since the receipt of my letters, gives me inexpressible satisfaction.

Assuredly, our divine Master was greater than the greatest of our fellow-servants ; and it is much to the honour of the Apostle Paul, that he determined to know nothing but Christ crucified, and that he wished to be followed no further than he followed his Master.

We should indeed do an incalculable injury to the sacred writings if we judged of them *partially* ; by thus judging, no doubt, there is hardly any thing which might not be proved by the word of God. "All religions," said a late noble irreligious writer, "are sought for in the Bible, and those who seek them, find them there." Yet this sarcasm should not prevent serious inquiry, serious investigation. Search the scriptures, said our best guide, they testify of me. Indeed, indeed they do ; and all of them in their divine connexion seem to say, as the Baptist said unto the Jews, Behold the Lamb of God who taketh away the sin of the world.

In this one grand view, the scriptures of the Old and New-Testament are without a jar ; they completely harmonize. Jesus is the Saviour of the world, by taking away the sin of the world. The salvation of the works of God, and the destruction of the works of

the devil, is declared by every writer in the Bible, from Moses to the book of Revelations. And it is hence that I cannot choose, but adopt the sentiment which embraces the final restitution of all men. I have for the revelation of my God the highest veneration. I regard the scriptures of the Old and New-Testament as the only infallible guide; and when the sacred volume is silent, I dare not speak; and indeed, so strong is my attachment to, and deference for these heaven-inspired and time-honoured oracles, that where they are silent, I hardly dare *think*. But if at any time a thought arises in my mind, not consistent with the joint suffrages of the sacred writers, I reject it as an evil thought. I am, however, free to own, that if I could see one part of divine revelation contradicting another, it would weaken the authority of the whole. But, taking it for granted that the all-wise, the all-gracious God, purposed to give us a revelation of himself, I receive his words as he spake them, being well assured God could not assert one thing and intend another. Indeed, were the scriptures thus circumstanced, they could not be esteemed a revelation. Hence I dare not alter any part of the sacred writings; and I am bound to receive the scriptures in their fullest latitude; they cannot mean more than the nature and will of God imply; and if they be not true as they stand, I have no reason to consider one part of revelation, as more authentic than another. I do not, I cannot see any part of revelation that *limits* the efficacy of Christ's death, to any particular number or description of people in the human family. I lay down my life for my sheep, is tantamount to dying for the sins of the whole world, tasting death for every man, for the scriptures speak of all mankind as sheep going astray.

I never knew any part of our Saviour's testimony so little attended to, as the seventeenth of John. Nothing can appear more clear than this chapter. Do but take your Bible and read to the end of the chapter. In the first petition offered up in this chapter, the Redeemer prays not for the world, but for the receivers and appointed promulgators of the word, that bringeth unto all men salvation. But, secondly, He prays not for those only, but for all those who should believe on him through their word, that *the world* may believe that thou hast sent me, and that thou hast loved them as thou hast loved me; and thirdly, Father I will that *they also* whom thou hast given me, may be with me where I am, that they may behold my glory. Here are three prayers; the first, for the ministers of the gospel; the second, for all that should have

power given unto them to believe the preached word ; and the the third, For all that the Father gave the Son. But, who were given by the Father to the Son ? Behold, saith the Father, all souls are mine ; and, saith the Son, *all thine are mine*. I will give thee, said the Father to the Son, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. All things, we are told, were made for him, and he is the appointed heir of all things. Yes, I repeat, I do believe there are an elect number to whom it shall be given, in this their day, to see the things that make for their peace ; the election hath obtained it, and the rest are blinded ; but I say again, the day of the Lord cometh, when all that which in this their day is hidden from their eyes shall be made manifest, and then every eye shall see. What shall every eye see ? Why, *the things which make for their peace*, to be sure ; which was that Jesus was indeed the propitiation for their sins, and that Christ is indeed the life of the world.

What our Saviour saith of the right eye, &c. &c. he saith unto us and to all, even to the elect. It would undoubtedly be better for us to enter into life with one eye, than into hell with two ; for in hell the worm never dieth, in hell the fire is not quenched ; and the Pharisees who would not part with their right eye or their right hand, were not only children of hell themselves, but their converts were two-fold more the children of hell, than were those whose proselytes they were ; but, blessed be God, death and hell shall deliver up the dead which are in them, and death and hell shall be cast into the lake of fire. I regret my letters have not been sufficiently explicit. Yes, truly, these shall go away into everlasting punishment ; but I do not recollect that it is any where said, the sheep shall go away into everlasting punishment ; again, and again I say, that I unwaveringly believe this denunciation was addressed to another nature, a nature which is reserved in chains of darkness unto the judgment of the great day, a nature which was cursed from the beginning ; which nature shall then be separated from God's inheritance, and sent into the fire prepared for the devil and his angels. Yes, undoubtedly, the unbeliever at his death bids adieu to every source of consolation ; and not informed that he has redemption in the Beloved, and that God can be a *just God* and a Saviour, he feels ten thousand deaths in fearing one ; and this misery shall continue until the people are all taught of God, until the face of the covering shall be removed, and the veil taken from all nations, and death

swallowed up of victory. Yes, I am a believer in future misery, but of its duration I know nothing, because I know not when the end of the world will be. But this is certain, that at the end of the world, the tares will be gathered out, will be separated from the seed sown; and I know nothing else that gives offence to God or misery to man. I frequently cry out with the prophet, How long, Lord, ere the wickedness of the wicked shall come to a final end; ere Babylon, the mother of harlots and abominations of the earth, shall fall to rise no more; ere the whole earth shall be filled with that knowledge, which leadeth to everlasting peace?

No, my friend, the scriptures do not every where speak of the punishment of unbelievers as everlasting; yet, I am confident if they could be everlastingly held in unbelief, they would be everlastingly miserable. But the God of this world who blinds the minds of all unbelievers, hath but a short time to reign; this consolatory truth is well known to all the followers of the Redeemer; and the abundant mercies of their God fill the hearts of the redeemed with joy, and give a song of thanksgiving to their lips.

Yes, there are characters, there are individuals of the human family, who shall be punished with everlasting destruction from the presence of the Lord; but it is one thing to be *punished with everlasting destruction*, and another to be *everlastingly punished with destruction*. If your candle were to burn to endless ages, and you put your finger into that candle, but for a moment, you would suffer, for that moment, the pain of everlasting fire. But, saith the scripture, O, thou enemy, destructions are come to a perpetual end!

No, dear Sir, I am not an advocate for purgatory in the way it is generally understood. It is not purgatorial fire, it is the blood of Jesus Christ our Lord which cleanseth from all sin. I know nothing more necessary than for the Saviour to say to all men, as he said to the man among the tombs, Come out of him; or as he said unto the leper, I will, be thou clean. When, as the Lamb slain from the foundation of the world, he purged our sins by himself, he then finished the transgression, made an end of sin, and brought in everlasting righteousness.

Jesus Christ hath now only to make himself known to the offspring of his Father, as Joseph did to his brethren; to make them understand that God sent him into the world to save them alive, and light and life will inevitably follow.

I know that the scriptures affirm, *now* is the accepted time, *now* is the day of salvation. And thus the same scriptures will continue to say, For the gospel day, which is the day of salvation, is the last *dispensation*. The scriptures will therefore continue to say, "Now is the accepted time, now is the day of salvation."

If in this life only we had hope, we should indeed be miserable. This is a solemn truth, which we are taught by experience forcibly to feel, and we know that God is able to subdue all things to himself.

No, dear Sir, God will not say at the moment of our dissolution, Let him who is filthy be filthy still ; let him who is unholy be unholy still ; for who then could enter into that rest, where nothing that defileth can enter ? Are there any who can say, I have made my heart clean ? But after that the Lord of the harvest shall have thoroughly purged his floor, he shall then say, Let HIM that is filthy be filthy still ; and HIM that is unholy be unholy still. O, my friend, how much more we shall know in future than we have yet been taught ; but this we may now know, that many of God's offspring may, and no doubt will be everlastingly blessed and happy without being born ; and this being the case, all the words of our Saviour may be true ; their names may have been written in heaven ; they may sit on thrones, &c. &c. although it might have been better for *one* of them that he had never been born ; in other words, that he had given up the ghost ere he drew, in this vale of tears, his first vital breath.

What a changing state is this ; blessed be God, it is not our everlasting home. There is a rest remaineth for the people of God. You must sensibly feel the loss of your amiable sister ; yet she is not lost, but gone before—yet, a little while, and we shall hear *our* Saviour say to us also, Come up hither.

I regret that I cannot have the happiness of looking in upon you in your little retreat ; but we shall meet at home. Forever blessed be our Redeemer, who hath assured us, that in his Father's house are many mansions ; there, through his almighty love, and almighty power, we shall ultimately meet though death and hell obstruct our way ; until that period, may you encounter as few of the evils, and experience as many of the blessings of existence, as may consist with a state of humanity.—Farewell.

LETTER XXXVI.

To a Friend, entreating him to commence a Gospel Preacher.

MY FRIEND,

YOURS of the second instant was delivered me yesterday. The vein of humour which it contains is perhaps peculiar to yourself. I cannot say that I do not experience some pleasure in casting my eye over such productions; but the effect is as transient as the cause is light. Pope has said, Wit's a feather; and you will have no hesitancy in subscribing to his opinion.

Let me see you as soon as you can find it convenient; and if this cannot be *immediately*, do not delay to indulge us with the music you have composed for the particular measure of Mr. Relly's hymns. Your harmonical friends, (and they inform me I merit a place among them) are anxious for your performance of the promise, with which, as they say, you voluntarily indulged them, relative to this said music.

There is no one, or rather there are very few, who take so much pleasure in music, as I myself do; and although I am entirely ignorant of those rules of which you are master, and probably shall continue in ignorance in this particular, at least while I remain at the foot stool; yet none are more sensibly hurt by discordant sounds. Does this fact rank me with your harmonical friends? At any rate, I think it characterizes me a lover of music. Yes, I delight in harmony; and although I can never hope to bear a part with those who sing with understanding in the present state, yet, in that *hope* which is *full of immortality*, I please myself with the prospect of bearing a considerable part in the grand chorus taught by your teacher. There, I trust, through the merits of a complete Saviour, I shall be permitted to join in singing the song which will be forever new; and if what the Poet affirms be just, I shall unite with those who say,

"The chief of sinners you'll allow,
Must be the chief of singers now."

I think I have heard it somewhere observed, and if I have not, I take the liberty to make the observation myself, that no person ever made a good singer who was not inspired; and although there is divine inspiration to some souls, even in mere sounds, yet I cannot forbear thinking the sweet singer of Israel made much better music, when he felt the divine enthusiasm accompanying the witnessing spirit, when the truth was made known to him, which stands on record in those divine songs which were penned for our instruction and consolation: I say, the royal Psalmist sang a higher and a bolder strain when he tuned his harp to such heavenly music, than when he warbled thoughtless and unmeaning sounds. O, my friend, the subject of those inspired songs of Israel's King warm and elevate the soul, giving it to soar, on wings of fire, to its native source.

This leads me directly to a paragraph in my last letter, to which you have not replied. Was it that when you penned the facetious epistle before me, you did not feel yourself sufficiently serious for a subject so important; or, not having well weighed the matter in question, did you intend to take it up at a more convenient season?

You are, it must be acknowledged, a very useful man in your present character. But, trust me, my friend, it would give you more pleasure on reflection here and hereafter, as a servant of Jesus Christ, to know that you had turned a single individual from the error of his ways, and taught him the things that made for his everlasting peace, than if you had taught the whole world every principle of music, that your extensive genius has given you to comprehend.

Sir, since our Saviour has made you acquainted with his salvation, there is a duty incumbent upon you. Ought you to put your candle under a bushel? you know you ought not. Why do you not let your light shine before men, that they may glorify your Father which is in heaven? Have you not heard that they who turn many to righteousness shall shine as the stars forever and ever? Is it not a desirable object to pursue a prize of so high a description? Tell me, my friend, of whose side are you? Are you on the Lord's side? If you be, come up into the chariot of love, and ride on from conquering to conquer, through him who hath loved you. Many are striving to turn the children of men from righteousness, even the righteousness which is of God, by faith—Should there not be some with trumpet tongues to point them to

their strong hold? Should Satan endeavour to hinder you from entering this chariot of love, by a representation of your weakness and unworthiness, tell him, if you think proper to reply to such a foe, "That you can do all things through Christ strengthening you."

Do you love Jesus Christ? Feed his sheep. Behold, they are wandering in the wide waste wilderness where there is no way. They are following the voice of a stranger, and endeavouring to fill themselves with the east wind. Teach them, for the love of God, teach them to understand the voice of the good shepherd. Direct them, I beseech you direct them to the fertile plains, that they may go in and out, and find good pasture. Let your voice be heard in this dry desert, crying out, "Ho, every one that thirsteth, come to the waters of life and drink freely." Who knows but through your instrumentality many may be led to the river of life, the streams whereof maketh glad the city of God. What, shall the God of this world have so many to proclaim his destruction, so many ready servants, and will not you utter a word for your God; nay, will you not exalt your voice to proclaim his salvation?

I am in this new world nearly alone; I have long been a speckled bird in the wilderness, a sparrow upon the house-top. I supplicate the Lord of the harvest that he would send forth labourers into his vineyard. Does not this Lord of the harvest, in effect, say to you, Why stand you here idle? Does he not say unto you, Go, go forth? Hath he never, by his spirit, directed you to publish glad tidings of good things; to tell the inhabitants of the earth that the Lord reigneth? I expect to be indulged with a serious answer. Let me know if I may expect you will be a fellow labourer in our Lord's vineyard? Whether you will consent to put on the armour of God, and to unite with me in fighting the good fight of faith, that so we may together inherit the kingdom prepared for us when we lay hold of eternal life?

Present, to as many as are of the household of faith, my christian regards. I long to see them, and to labour with them in the Lord.

Farewell.—The God of peace and truth be with you.

I am with great regard, &c. &c.

LETTER XXXVII.

To the Rev. Mr. W. of Macclesfield, Cheshire, Great Britain,

MY DEAR FRIEND,

WITH a heart warmed by the effusions of grateful affection, I sit me down immediately on my arrival, to write to you. Grateful to my soul will be the remembrance of the momentary opportunities which I enjoyed with you; and much do I regret, that I could not be indulged with the continuance of those enjoyments, those refreshing enjoyments. I flattered myself, some time after my departure from your residence, with the soothing hope that I should once more visit you, before I took my final leave of a country always dear to my heart; but now doubly so, since my introduction to friends, to those Christian friends, which my Father, God, provided for my solace during my last visit to my native Island. "I was a stranger;" the merciful High Priest of our profession will say to you, and your ever dear brethren, "I was a stranger, and ye took me in; and should you reply, Lord, when saw we thee a stranger, &c. &c." he shall answer, "Forasmuch as ye treated that least of my brethren thus kindly, ye did it unto me."

I have been for many years a dependant upon divine favour, without any certain prospect from whence or through what channel that divine favour was to flow; and permit me to assure you, that very few events have taken place in the course of divine providence, in favour of a being whom indulgent heaven has condescended to take under his special care and direction, which appear more worthy of that providence, and more grateful to my soul than what took place on my first landing in England; nor then, nor there alone; the presence of my almighty, my never-failing friend was with me; his goodness opened the hearts and houses of his children, in every place where he was pleased to conduct me, even to the moment of my departure from Portsmouth. Taking a retrospect of my very short tour, I am constrained to exclaim, O, my God, my everlasting, my almighty friend, how great is thy goodness. God only knows whether he

has been pleased to make me, in any sort, useful to his people ; but this I know, that he has been pleased to make them very useful and very pleasant to me ; and more, much more so, in a spiritual than a temporal sense.

On my arrival in Exeter, I received letters from London which totally deranged my little plans, and occasioned my departure much earlier than I had contemplated. My plans, I have frequently been induced to suspect, are not well laid, since they are generally disconcerted. "But I ought never to forget that the way of man is not in himself ; that it is not in man who walketh to direct his steps ;" and this also is right :

"Since all the downward tracts of time,
His watchful eyes survey,
O, who so wise to choose our lot,
Or regulate our way.

"Since none can doubt his equal love,
Unmeasurably kind,
To his unerring, gracious will,
Be every wish resigned."

My heart at times, and my head at all times, must say Amen to the sentiment contained in this quotation.

Judging of your heart by the feelings of my own, I conceive it will give you pleasure to know where I have been, how I have been, and what I have done since we parted. Our mutual friend Mr. P. can tell you where we stopped, and what we did from Truro to Plymouth ; there the good man left me, and, let me add, his goodness to me rendered his departure extremely painful to me. At Plymouth I tarried longer than I intended, attempting, in many places of worship, the investigation of divine truth, "that truth which is indeed of sovereign aid to peace," that truth, first delivered to the apostles by *their, by our divine Master*, in the character of the ministry of reconciliation, and which we commonly call the gospel of the grace of God ; the believing of which brings the sinner into a state which gives *him a consciousness* of that complete redemption which was perfected when our Saviour exclaimed on the cross, "It is *finished*."

At Plymouth I took the stage for Bath, stopping one afternoon at Willington, where I preached in Mr. D's. church. I tarried a few days in Exeter, preaching alternately in the Baptist and Inde-

pendent meeting-houses, and proceeded from thence to London. On my arrival in London I found myself exceeding ill, and, as soon as I was able, I accepted an invitation from a respectable friend in Hampstead, where I rapidly recruited, and was enabled to preach twice in Mr. Whitefield's meeting-house in that place. Letters received from New England determined me to return by the first opportunity. The ship in which the American ambassador was to return was on the point of sailing. I engaged a passage, which I did with the greater avidity in consequence of information from the captain, that his ship would stop at Falmouth, for the purpose of taking in the ambassador's family. But after my things were put on board, and I had pleased myself with the hope of embracing my greatly valued friends once more, the ambassador changed his purpose, and ordered the ship to Portsmouth; to which place I set out by land, and waited there two weeks before the arrival of the vessel. But here our divine Master was graciously pleased to open for me many doors in Portsmouth, Common, and Gosport, until, by repeated exertions, I got so very ill, that for some time after my embarking, with the addition of sea sickness, I really suffered much distress. However, I was soon well enough to be able to speak, on the Sabbath, to the company on board; but to what purpose I have spoken there, or in any other place, he who sent me can best determine.

I should be both ungenerous and unjust, which I pray God I never may be, if I did not add, that in every place where I have been called to speak, the very worthy characters who statedly laboured in the several churches, treated me with brotherly affection, and true, christian regard; for which I pray God abundantly to reward them. Thus have I hastily sketched a tour upon which my heart delights to dwell, and upon which I could with pleasure dilate through almost countless pages.

To each of those dear, christian friends, whose names are collected at the bottom of the paper you put into my hand at parting, I beseech you present my warmest regards. For although I had no occasion to make any use of that paper, I am nevertheless much indebted to the kind intention with which it was furnished; not only for that, but for many other instances of their unexpected, unmerited attention. To good Mrs. D. say everything your own kind heart can dictate. I shall, I do assure you, ever remember that truly excellent lady, with sentiments of the most grateful and re-

spectful regard. To your good lady, and the amiable family under whose roof you dwell, I beg you to tender my warm regards.

To learn that each of my friends are in possession of health of mind and body, will afford inexpressible satisfaction to the heart of your greatly obliged friend, &c. &c. &c.

LETTER XXXVIII.

To the same.

THIS time, three years since, I was happy in the company and affection of the friend, the brother with whom I now sit down to converse. To your obliging favour of July 28th, I am indebted for the pleasure I now enjoy; a pleasure, next to that I am indulged with a repetition of, by retrospection; but a pleasure, with which, the delay of your responses to my last letter, induced me to fear I should never be favoured.

My voyage to England, my stages through it, my connexions in it, my return from it, all appear, to me, corroborating proofs of the truth of that part of the shorter Catechism which assures us that "God's works of providence are his most holy, wise, and powerful, preserving and governing all his creatures, and all their actions." But, thus steadfastly believing, I am considered by many who adopt this very Catechism, as an erroneous enthusiast. Yet I must, of necessity, receive every sentiment precisely as it appears to me; and, suffer me to add, that it is a source of very sincere satisfaction to me, to believe that the infinitely great, but as infinitely gracious God, interests himself in my concerns; that he hath so often encouraged me to cast my care upon him, by giving me, in a great variety of instances, proof positive that he careth for me.

I never shall think of Falmouth, of Macclesfield, of Mr. R. and Mr. W. or of any one of my much loved friends in England, without experiencing a lively, grateful sense of the divine goodness vouchsafed toward me during my sojourning there. For although England is the place of my nativity, yet my natural friends were

many of them called home, and those who remained were dispersed, and with the places I visited I was totally unacquainted. I was a stranger, bending beneath the weight of accumulated distresses, from which I fled, without knowing whether. But God was with me; in his hands are all hearts; and he disposed you to lend a gracious ear to the brief, frank, but faithful recital I gave you of myself and my circumstances, as a member of society, a member of Christ, and a promulgator of his everlasting gospel.

Do you recollect that, as a promulgator of the gospel, I determined to know nothing but Christ Jesus, and him crucified; that, as a private Christian, I endeavoured to come up from the wilderness, leaning on the Beloved; and that, as a member of society, I was solicitous to adorn the doctrine of God, the Saviour, in all things. In each of these characters, by the grace of God, I still continue. I pass through evil and through good report; some take friendly, and some malicious notice of me: the former, actuated by that love which thinketh no evil, take pleasure in applauding me; and those who listen to them without prejudice, are willing to give me credit for many good qualities: the latter say all manner of evil of me falsely, (blessed be God that it is falsely) and many believe their slanders, through whom the way of truth is evil spoken of.

You justly observe that I am no stranger to trials in this wilderness: indeed I am not. I have drank of that bitter cup of which you inform me you have been obliged to drink. In the world, said our Saviour, you shall have tribulation: but there is a rest which remaineth for the people of God, where, as I humbly hope, the now scattered and harassed human family will one day meet; where the wicked, from within and from without, will cease from troubling; and where, consequent thereon, our weary, way-worn spirits will find undisturbed repose.

Your way was hedged up with thorns, but the Lord hath made a way for your escape. I am happy to learn you have visited Ireland, and that you are requested to repeat your visits. I rejoice that you have been, and that you have a prospect of still being an instrument, in the hand of your great Master, to bring your guilty brethren to a knowledge of their disease in themselves, and their recovery in Christ Jesus. That you have been thus instrumental in both kingdoms is, to me, matter of great joy; and my soul's desire and prayer to God is, that you may be continually refreshed

in your own soul, while you are thus leading the thirsty to the overflowing wells of salvation.

You inform me you have been told I am a Universalist ; upon Mr. W.'s plan I am not. Mr. W. preaches the restitution of devils ; I am not sent to preach to devils. Mr. W. considers weak, ruined individuals as paying their own debts ; yea, to the uttermost farthing. I see no strength but in Christ Jesus : be you assured, therefore, I am not of Mr. W.'s school. I receive the doctrine of the general restitution, as did the Apostle Peter, according to the word of the Lord spoken by the mouth of all God's holy prophets, ever since the world began. If your views of the great redemption be not as mine, I judge you not, I censure you not, I do not love you the less.

A Methodist preacher has just left me, after thus questioning : Do you, Sir, believe that Jesus Christ died for every man ? I do indeed. Then we must differ on that head. But why differ, or rather, why not *agree* to differ ? You believe he died for you ; I believe he died for me ; let *us then*, as the redeemed of the Lord, love one another, and converse with one another, as though we only were in existence.

You heard me in Falmouth speak the truth as it is in Jesus. I preach the same truth in America, as when on my visit to Great Britain. I am fully persuaded of the truth of the doctrines of God our Saviour : no man in the world more faithfully believes the doctrines of the cross than myself. Sir, I believe with my whole heart, the gospel preached unto Abraham. God hath given me so much of that faith, which distinguished the Patriarch, that I do not, any more than he did, stagger at the promises through unbelief ; and I am as fully persuaded as was Abraham, that God is both *able* and *willing* to perform all the good words that he spake unto his servants, the patriarchs, the prophets, and the apostles. But as this faith is the gift of God, and no man can know the things of God but by the spirit of God, I am indebted to the distinguishing grace of God, for power to believe the gospel preached to Abraham. It is to the same distinguishing grace I am indebted for that light, through which I see a divine consistency in all the sacred writings, so that I can set to my seal that there is no *yea* and *nay* with God. So much do I know of *my*, of *our* Saviour, that I can trust in him at all times, not being afraid. They who know the name of God will trust in him ; and to know God is life eternal.

Hence the business of God's *sent* servants is to turn the children of men from darkness to light ; and from the power of the god of this world, unto the living God, that they may know him, and the power of his resurrection.

But the election which obtains this knowledge, has it not in *the head* only, it is operative upon the heart : hence the believer hath peace with God through our Lord Jesus Christ. But the knowledge which only floats in the head, never yet gave peace to the heart ; and as this knowledge, and every thing else which comes from God, comes freely, as it is an act of *free grace* ; there is no room for boasting, with respect to those who are in the light, nor for rejection, nor hatred, respecting those who are in the dark ; for why should we set at naught a blind brother, as though we ourselves had not received our sight, and that as the free gift of God.

The sum total of the law of God, is this, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. Let us then cultivate this spirit of love. I need no exhortation on this head, with respect to you and my other English friends ; and I am pleased to learn that you have so much of the spirit of your Master, as to say, although it were true that I were in sentiment with Mr. W. and that difference in opinions must result, yet we might still love one another as fellow men, as fellow sinners ; and why not as fellow Christians ?

I believe Mr. W. to be a very sincere man, and a very warm-hearted Christian. I think him in an error—I think his plan cannot be supported upon christian principles ; but he believes it can. I have laboured to convince him of his error, well persuaded that he would abandon any principle which he could be convinced was wrong. But when I hear our divine Master upbraiding his immediate disciples, with their hardness of heart and unbelief, and yet loving them with an everlasting love ; when I learn that he hath compassion on the ignorant, and upon those who are out of the way, I am ashamed of the reserves which I experience toward those who differ from me in sentiment.

I cannot be offended with those who think more highly of the Redeemer, or of the redemption which he hath wrought, than I am accustomed to think. Undoubtedly he has the most of christianity, who has the most of the love of God shed abroad in his heart. It is in this love, my brother, that I am with great sincerity attached to you. I sympathize with you, and strongly par-

ticipate those afflictions which you experience on account of the death of your amiable companion, and your son.

If that Being who hath said thy Maker is thy husband, if that Being who hath said we are all his offspring, hath as much affection for your lost treasures as you, the creature, the imperfect husband, the imperfect father had, then you will most assuredly meet them again in his presence, where is fulness of joy, and uninterrupted pleasure forever more.

But, although in this distempered state, we are taught to expect tribulation, yet we have, however, some sweets mingled with our bitters ; and were we obedient children, our pleasures would be augmented ; for it will always be true, that virtue is its own reward. This is a checkered scene ; our journey through life is alternately rough and smooth. Awhile ago your way was hedged up with thorns, since which your feet have been set in a large place.

Some time since, you were enveloped in dark clouds of suspicion, which grievously wounded your feelings ; but the dark clouds of suspicion are dispersed, and the clear sun of friendship again shines forth with primeval brightness ; and to crown all, that the good hand of God may be visible in your removal from Falmouth, your labours have never been crowned with more success than since you have been taken from thence.

Well, all this is as it should be ; and all things shall work together for good, to those who love God and are the called according to his divine purpose.

I long to meet you at home, in our Father's house, where we shall have much to say respecting the conduct of the Captain of our salvation : but here, and in a letter, it is little we can say. If you have any thing in your heart for me, like the love I feel for you in mine, you will write often, and more copiously, to your obliged friend and brother.—Farewell.

LETTER XXXIX.

To the Rev. Mr. M. Portsmouth, Great Britain.

MY EVER DEAR FRIENDS,

YES, I say friends ; for in writing to my friend M. I beg I may be considered as writing to our mutual friends ; that is, to every one of the beloved circle with whose affectionate notice I was indulged, while your highly favoured guest.

As Mr. S. has been kind enough to inform me he should sail for England in a few days, I cheerfully embrace the opportunity of sending a line by him. I have repeatedly written both to my honoured host and to yourself ; but as I have never been favoured with an answer, and as I know man in *his best estate* is vanity, and therefore mutable, I cannot forbear admitting it possible, that what once gave you and the hospitable circle pleasure, may now be forgotten, or recollected with indifference. However, it may, blessed be God, be otherwise ; and the affection which flowed from my christian friends, to whom I am writing, may have originated in the love of God ; and if so, although it commenced in 1788, it will never be lost ; but like the genuine juice of the grape, it will gain strength by age, and cheer our heart, not only through time, but through eternity.

I shall soon be made acquainted with the nature of your feelings toward me ; and if those feelings should not correspond with my wishes, I shall endeavour in patience to possess my soul, quietly taking persons and things as I find them. I shall recollect, with gratitude to my divinely gracious Master, the tender care he manifested of, and for me, when I arrived at Portsmouth, in opening at that time, when the soothings of sympathy were so necessary, the hearts of so many of his children to receive, to succour, and to cherish the stranger, the destitute stranger. True, I shall feel some painful regrets in being necessitated to recollect those friends, as friends I *once had*, and that I can only say, I *was* most happy. However, in this supposed event I ought not to complain, while still blest with so many proofs of divine favour in friends and sacred friend-

ship : no, let me not murmur because I am not blest with every thing, especially when I am able to rest in the hope, that in a very little time I shall, through the merits of a complete Saviour, meet my blood bought friends in those mansions, where no whisperer will ever be permitted to make a separation.

“ O, glorious hour ! O, blest abode !
 We shall be near and like our God,
 Where flesh and sin no more control,
 The sacred pleasures of the soul.”

Yes, I am fond of repeating, the scattered family will be reassembled, to part no more forever. There is, my brother, there is, my friends, abundance of peace and joy in believing. It is indeed life eternal to know God : there was a time I did not know him ; I then lived under the spirit of bondage, and was tormented by fear ; yet I supposed I then knew him, while I verily believed him altogether such a one as myself, that he liked and disliked, loved and hated, precisely as I did ! !

But as far as the heavens are above the earth, so far are the ways of God above our ways, and his thoughts above our thoughts ; and it is therefore that I so freely indulge that hope which maketh not ashamed ; that hope which is *full of immortality*. Here I rest ; He that believeth entereth into rest, and his rest shall be glorious.

Now tell me, my friend and brother, how flourishes your garden ? Churches, you know, are gardens enclosed ; but how well soever they may be enclosed, no enclosures can prevent weeds from springing up. I could not help noticing to that truly excellent lady, the Countess of Huntingdon, who complained to me during my residence in London, of the affliction she endured from the contentions so prevalent among her connexions, that the evil spirit is peculiarly fond of sowing tares in the richest soil ; and that the thorn in the flesh will still buffet the most enlightened among the children of God ; no enclosures in this state of trial are sufficient ; the subtle fiend can leap every barrier ; and he who found his way into the garden of Eden, can only be shut out by the gates of heaven.

I felt for you when with you ; I feel for you whenever I think of you ; your worthy heart has many trials, but there is a needs be—my soul's desire and prayer to God for you is, that you may be

saved from the plague of your own heart, and then you will rise superior to the world and the devil.

This country is not without its embarassments ; but he who does all things well, has all power, and will continue to protect. Yet after all, this is a charming country. The frugal and industrious, will never suffer want ; but let it be what it will, it is not our home ; let it be ever so excellent, we seek another and a better country ; in which country, as I humbly trust, I shall meet my Portsmouth friends, where we shall be ever with the Lord.—Farewell.

LETTER XL.

To Mr. J. P. city of London, Great Britain.

IF my dear, my venerable friend were acquainted with my circumstances, an apology for my long silence would be unnecessary ; but the benevolent temper discovered in your invaluable favour, will plead my excuse.

I feel, I do assure you, exceeding grateful for your letter, and for your abundant kindness to me, so frequently manifested. I should have given you this assurance many months since, but for the following reasons : soon after the receipt of your letter, a christian friend and fellow-labourer, forty-seven miles from this place, requested a perusal of your manuscript, and I was unable to obtain it from him until my return from Philadelphia, which was very late in the autumn of the past year ; and the present is the first favourable opportunity which has presented. I do most cordially thank you, not only for this letter, but also for that which I have never yet received. Blessed be God, the calamities to which I owe the loss of that letter, and many other friendly favours, are now no more ; the intercourse is at last open, and we can freely converse in this way through the remaining stages of our journey.

The sad account of the departure of my inestimable friend, Mr. Relly, had reached me previous to the particulars relative to

that melancholy event, with which you have so condescendingly indulged me. From the moment of my leaving England, until the arrival of this heart affecting intelligence, I experienced much innate satisfaction from the prospect of meeting once more, in the present state, my spiritual parent, my guide, my father, my brother, my friend. I pleased myself with the expectation of communicating to him the discoveries I had made in this new world; and I anticipated the ineffable delight we should derive from the glowing devotion of our hearts, while we talked together of these things.

But, alas! all these high-raised expectations are now blasted, forever buried in his grave; and I have only to look forward to the period when we shall assuredly meet again, and with the additional satisfaction of knowing we shall never more be separated.

I am obliged by the account you have transmitted me respecting the last stages of my lamented friend; I never expected any failure in his faith; yet, although *he had* staggered at the promises, I have the happiness to assure you, this circumstance would have originated no doubts in my mind; for however great my opinion of, and affection for, so distinguished a member of that body, of which the Redeemer is the head, my faith was never founded on him. I should not have profited under his ministry, if I had thus rested my hope upon any mere man. But, although through the favour of heaven I am separated from that adulterous generation, which is ever asking after a sign, it nevertheless gives me pleasure, inexpressible pleasure, to hear of any of the redeemed finishing their course with joy, and triumphantly laying hold of eternal life.

Had James Rely departed under a cloud, it would, no doubt, have had a tendency to have made blind eyes blinder, and hard hearts harder; but, blessed be God, you have assured me that his views of his Redeemer and his finished righteousness, still brightened upon him, until escaping from the body; he, no doubt, attained the regions of interminable day.

Yet, how strictly true are your remarks upon the self-righteous disposition of the adulterous generation. I never saw so much of it as since my residence in this country; but I have the pleasure to inform you, that among the many who have been called home, after having heard and received the truth as it is in Jesus, I do not know a single individual who did not make a happy exit; while no instance has occurred in which pains has not been taken

to produce an impression, that they quitted life in great dismay and fearful torment. Recantations and confessions have been fabricated for the deceased, and dispersed through the country, for the purpose of terrifying the simple and preventing them from entering into rest by believing. I could fill many sheets with the slanders that have been propagated of departing Christians, with a view to invalidate the testimony to the truth of which, with their latest breath, they have borne solemn and joyful testimony. Yet among this adulterous generation, who are ever asking after a sign, the devices of the arch-adversary will produce the intended effect.

Blessed be God my heart has long been established in the firm belief of those salutary truths, respecting the great salvation with which your epistle abounds.

I have no doubt that God hath in Christ reconciled the world unto himself; nor have I any doubt of the end for which God was manifested in the flesh, being fully answered, viz. the reconciling the world unto himself. I am persuaded that the prophets prophesied, and the apostles preached the unbounded, immeasurable grace of God to a ruined, lost world; and I am persuaded that the spirit of God witnesseth with the spirit of every believer, to the truth of the gospel of God our Saviour. Furthermore I conceive the scriptures which I am exhorted to search, and which I consider as the only rule given to direct me, I conceive these scriptures assure me, that in Jesus all fulness dwells; the fulness of the divine, the fulness of the human nature. In Christ Jesus the fulness of the human nature is presented to the divine nature, as an offering in a clean vessel. It is in Emmanuel that God saith unto man, I see no spot in thee; and in the self-same connexion we say unto God, "Fury is not in thee." It is in Christ Jesus that God says, I have loved thee with an everlasting love; and here we say "the Lord is my fortress, and my strong tower; I shall not be moved. It is by the elucidating influence of the blessed Spirit, that we are thus enabled to read the scriptures.

In Emmanuel I am instructed to believe, was found the fulness of sin; he bear all our sins in his body on the tree. In Emmanuel is found the fulness of righteousness; in the Lord is righteousness; he is the *Lord our righteousness*. The righteousness of God, which is by faith of Jesus Christ, is *unto all*; in thy seed shall all the families of the earth be blessed. He hath blessed us

with all spiritual blessings *in* Christ Jesus. The former, SIN, *he put away* by the sacrifice of himself; he hath made an end of sin. The latter, RIGHTEOUSNESS, is everlasting; the *former* is blotted out; the latter shall shine as the sun in the kingdom of the Father. All this, and much more to the same purpose, with which you have been much *longer*, and are, no doubt, much *better* acquainted than myself, the scriptures do abundantly teach.

Yet there is much contained in those sacred pages, with which I am solicitous to be better acquainted. Many scripture expressions seem to admit a doubtful interpretation. Our blessed Master says, Search the scriptures, for they testify of me. Do they all testify of Jesus, or does this expression of our Lord signify no more than that he is testified of therein? The parables in the New-Testament speak of Jesus; but do they all, and all in every part speak of him? Our Saviour taught the disciples in parables; but were they taught by these parables? Did he not say that he made use of these parables, that they should not understand? But of some few, to his immediate disciples, he condescended to give an explanation. Have we any other way of understanding the residue of the parables, but by considering what those which are already explained, contain?

I flatter myself with the prospect of hearing from you again; and I should be exceedingly obliged to you, for your ideas upon the parable of the talents. I think I am better acquainted with what this parable does *not*, than what it *does* mean. Who is the Lord? Who are his servants, and what are the talents? In the fourth chapter of Mark, our Saviour teacheth many things by parables; and amongst the many, one of a sower who went out to sow. This parable seems as plain as any; yet it was not understood by his disciples until their Master graciously condescended to explain it. Know ye not this parable, said the Redeemer, and how then will ye know all parables?

Does not this authorize a supposition, that the knowledge of this parable leads to an acquaintance with all parables? But how? The more I look into these things, the more I feel my own littleness. Alas! alas! how little do I know! but, blessed be him who sayeth, There is nothing hidden which shall not be manifested. But to whom shall they be manifested, and when?

Yes, I am fully of your opinion, when you tell me the scriptures testify of Jesus, through the medium of those illustrious names.

you introduce ; but do not they testify of *those personages* as *figures* of Jesus ? But you have said they do.

Are we not led, when reading the scriptures, to the consideration of opposite characters ? And is there not danger of erring, by not rightly dividing the words of sacred writ ? May not many well-disposed persons offend, by not so understanding the scriptures as to render to Cæsar the things which are Cæsar's, and unto God the things which are God's ? There is a preacher of the gospel, of some respectability in this country, who, I fear, has done much mischief in this way. Taking it for granted that Christ is *all*, I understand he has confounded him with the grand adversary of souls. It is thus, that our great Master is frequently wounded in the house of his friends.

The scriptures speak of our blessed Saviour as being made a *curse* for us. But does not the same sacred volume speak of the arch adversary as being *accursed* ? *Because thou hast done this thou art accursed.* When searching the scriptures, I find they testify of Jesus, as the *Prince* of peace ; and the same scriptures testify of the adversary, as the *prince* of the power of the air. The scriptures testify of Jesus, as the *only wise God our Saviour* ; and the adversary is testified of, as the *god of this world*. Our deliverer as the *Lion of the tribe of Judah* ; and our malignant adversary, who goeth about seeking to devour, as the *roaring lion*.

The excellence of a character, is said to be best illustrated by contrast with its opposite. The scriptures abound with such contrasts. In *figure*, between one man and another ; in *substance*, Christ and Belial. Persons and things are made use of to elucidate the beauty and excellence of the one, and the deleterious nature and horrid deformity of the other.

We know of whom David was a figure, when he slew the Philistine ; but of whom was the monster slain, a figure ? Perhaps of the serpent, whose head the antitype of David was destined to bruise. We know of whom every character good and great, and good *as* great was a figure ; but of whom were the other characters *great* indeed, but not *good*, figures ? To investigate this subject accurately, would be worthy the pen of my venerable, my experienced friend.

You have, no doubt, often thought of these things ; and you have frequently been blest with the privilege of hearing our invaluable, heaven-taught friend, Mr. Relly, expatiate thereon. I pray you to

indulge me as often as possible, with communications upon these subjects ; you shall not find me ungrateful.

In looking once more over your kind favour, I find you authorize a hope, that you will confide to me manuscripts you have already written ; delay them not, I beseech you, and it shall not be my fault, if they be not made public.

I take leave to inclose you a little piece, written some time since by a member of our community. It was penned for her own family, and yielded to the press with much reluctance.

You will observe, by attending to this piece, that our views of some parts of scripture do not correspond with yours ; upon one at least : *The man of sin ; the son of perdition*, whom the Lord will consume with the breath of his mouth, and destroy with the brightness of his coming.

One passage more of which you have expressed your sentiments in the letter before me, I do humbly and earnestly request you to reconsider. The more I think of this passage, the more difficulty I discover in ascertaining the real design of our divine Master in this parable. Who is the king ? Who is his son ? What is the marriage ? To what period does this parable point ? What do the oxen and the fatlings represent ? Who were the servants *first sent out* ? Who were the guests first invited, who were not worthy ? Who were the armies as the instruments of his wrath ? What was the high way ? Who were the guests that attended ? Were they worthy ? Who were the good, and who were the bad ? When did the king come to meet his guests ? What is the wedding garment ? Who is the individual found among those guests at this period, and the *only one* that had not on the wedding garment ? What are we to learn by his being bound hand and foot ? Why do the servants *bind* him ? Why is he separated from the guests ; and why is he cast out into outward darkness, where is weeping and gnashing of teeth ? I request your sentiments upon each of these particulars.

Could I spend one month with you and my others friends, and could we devote our hours to the contemplation of these subjects, I should indeed be most happy.

No one, I am persuaded, can fathom the depths of that humiliation, to which our suffering Saviour descended ; nor can any creature, however elevated, soar even in imagination, to the height of his exaltation. But I humbly conceive in no place beside the

right hand of the Majesty on high, does he appear more glorious than when while his body was held the prisoner of death; being quickened by the spirit, he preached to the spirits of the rebellious Antideluvians, who were disobedient in the days of Noah.

Will my venerable friend excuse me, if I hazard a conjecture upon a part of this parable? If I mistake not, our grand adversary is spoken of in sacred writ, as a man; not indeed as the man who is God's fellow, who sits at liberty them who are bruised; but the man, that by his cursed devices, made the world a wilderness, who opened not the house of his prisoners, but rather blinded their minds, lest the light of the glorious gospel should shine into their hearts. When the sons of God assembled in the days of Job, this enemy was in the midst of them; so he is still, and so he will continue to be, until the redeemed of the Lord shall be gathered together, when this accuser of the brethren shall be cast out into his own element, where is sorrow and fear, weeping and gnashing of teeth.

But what is the wedding garment? Is it not the righteousness of God? The finished salvation? When the maker, who is said to be the husband of the human nature, when he, as the bridegroom shall appear, and the bride, the ransomed nature, shall make herself ready, will she not then say, O Lord I will praise thee, for thou hast clothed me with the garments of salvation, and covered me with the robe of righteousness? But unto the nature which the Saviour took not upon him, the king will say, How camest thou in here, not having on the wedding garment? Say, my respected friend, is it not more rational to suppose what is here said, is spoken to the *enemy* than to the *friend* of man? To the *murderer* than to the *life of the world*? To him who is the head of the powers of darkness, than to him who in every condition, is the head of every man? especially when we recollect we were ever *with him, crucified with him, buried with him.*

It was, I humbly conceive, the fulness of our nature, in our head, that said upon the cross, My God, my God, why hast thou forsaken me. Wherever the Saviour was cast, or whatever he suffered, we, as his fulness, had fellowship with him. When I, said he, am lifted up, I will draw all men unto me.

I do but just touch upon this matter, hoping you will consider it more fully. In the mean time, I trust, I shall be able to go on in the strength of the Lord, and in the power of his might, making mention of his righteousness, and of his righteousness only; con-

tinually affirming that the righteousness of the mere creature is at best but filthy rags ; that in the Lord alone we have righteousness and strength ; but that although we have in the Lord this righteousness and this strength, until the spirit of truth makes this manifest to our spirits, we can have neither peace nor joy in believing.

Yes, by the grace of God, I will continue to preach him of whom the scriptures testify as the meek Moses, the perfectly patient Job, the man after God's own heart, the truly wise Solomon, &c. &c. &c. I will tell the children of men, Christ Jesus is their Saviour ; that he died for their sins, and rose again for their justification ; that he *was* their sin, their death ; that he *is* their righteousness, their life ; that because he died, they shall *not die* ; that because he lives, they shall live also ; that they are not their own ; that they are bought with a price ; and that therefore they are to glorify God, both in their bodies and their spirits, which are the Lord's.

Yes, by the grace of God, I shall continue to assure mankind, that he who is for them is *greater* than he who is *against them* ; that he shall put down all power, even the power of the air ; that he shall separate the precious from the vile ; the tempter from the tempted ; the works of the devil from the works of God ; completing the destruction of the one ; completing the salvation of the other.

Yes, by the grace of God, I shall continue to affirm, that to our Saviour belongeth the *kingdom*, which consists of all nations, and kindreds, and people, and tongues, the *power* to make them willing, and to destroy death, and cast him who had the power of death into the fire prepared for him and his angels ; and the glory of counteracting the devices of Satan, and of doing good to the evil and unthankful.

O, boundless theme ! O, unfathomable depth ! O, glorious day ! when every creature in heaven, on earth, and under the earth, and in the sea, and all of them being taught of God, and filled with wonder, love and praise, shall, consequent thereon, with one heart and one voice, celebrate the praises of him who loved them, and washed them from their sins in his own blood, cheerfully ascribing to the Lamb who was slain, glory, and honour, and power, worlds without end, amen and amen.

Yes, my friend, the name of the Lord is precious to me, and has been, I doubt not, to you, for many years ; and it will continue to be right precious to every believer.

Your letter breathes a true, christian spirit. You are entitled to my thanks, and I render you my utmost gratitude.

Remember me to all those who love our Lord Jesus. In that glorious name I am with unfeigned affection, your friend and brother.—Farewell.

LETTER XLI.

To the same.

ALAS ! my friend, my brother, how little do we know of the future will and pleasure of our heavenly Father. When I last addressed you, the name of Mr. N. stood foremost among the number of the preachers of the truth, as it is in Jesus, in this new world. But since that period, having fought the good fight, and kept the faith, he hath finished his course, and laid hold on that eternal life which was given him, and will be given to all that love the appearing of the Lord Jesus.

I have suffered no bereavement since I came into this country, beside the death of our dear departed friend, Mr. Rely, which has affected me so deeply. I mourn with them who mourn ; how great this affliction to his family, to his friends. The Sunday before last they buried him ; and last Sunday was the first Sunday his hearers have been without a preacher, since the Redeemer opened his mouth, and enabled him to show forth his most holy praise. The gout thrown into his stomach became his passport to blessedness. I have a letter from his friends, requesting me to visit them, which, God willing, I shall certainly do.

Never did man labour more diligently than our departed friend, in the promulgation of the gospel of divine truth, both in private and in public ; it was his sole delight, and this he did without fee or reward ; never receiving from the people the smallest pecuniary consideration. He was blest with ability and inclination to follow the example of the Apostle Paul more closely than any indi-

vidual I ever knew. But, alas ! his congregation is now left quite destitute. God is able to raise up such another, but at present there is no prospect of such an event. We know no one who preaches the truth who would take his place, and if any were disposed, they would expect to live by the gospel.

I do not now know a single preacher in this country, if I except Mr. T. of Connecticut, who is with me in sentiment respecting gospel truth, although there are many private Christians who are happy in the belief of those glad tidings, which the angels delighted to proclaim. There are, as I informed you in my last, who preach another gospel, who assure us that all mankind will finally, through their own doings and sufferings, enter into life, forasmuch as God willeth that all men should be saved, and come unto the knowledge of the truth. Of this number is Mr. W. of whom I have spoken in former letters, and who is now in England. He is a zealous man, and an animated preacher. We can rarely discover any difference between him and the Methodists, except where they speak of the never-ending torments of the wicked—Here he differs from them, for he supposes the wicked will be tormented only a few thousand years, or ages, or millions of years, according to the magnitude of their transgressions, until being brought to love and serve God acceptably, they will be forever happy with the Lord.

I am, I do assure you, beyond expression distressed ! What are we to do ? I know what you think, and what you may say ; you may tell me, I have no business to concern myself about the matter ; that God will take care of his inheritance, and do as seemeth good in his own eyes ; and that all his wise and gracious purposes will finally be accomplished ; that the things which appear against us may be for us ; that he who believeth should not make haste ; that I ought to stand still, and behold the salvation of God ; and that it is becoming a Christian man to cherish a persuasion that all things, that every event will ultimately promote the general good. All this is most true ; but I am of the earth, earthy ; I mourn for myself, and for my friends ; for no trouble at the present is joyous, but grievous. Rely is gone ; N. is gone ; and frequently do I feel myself tottering on the verge of eternity—But no more—The time is short. Perhaps, ere we are aware, the angel may be sent through the midst of heaven to preach the everlasting gospel to all them who dwell upon the earth ; when we shall not need any

more to say, each man to his neighbour, know the Lord ; when all being, as it is written, taught of God, they shall all know him from the least to the greatest. This is my hope, and this is my expectation ; and in this hope and expectation, I will endeavour in patience to possess my soul.

I have sent by the bearer a parcel which I request you would forward to my mother. The other letters you will be so obliging as to send as directed.

I am exceeding anxious to hear from you. God grant I may soon be indulged with pleasing intelligence from my very dear, my greatly valued, and truly venerable friend. That God, our Saviour, may bless you with every kind support, and long preserve you in the very useful character you so well sustain, is the fervent prayer of your oft obliged, and truly grateful friend, &c. &c. &c.

LETTER XLII.

To Mr. G. S. London, Great Britain.

MY DEAR FRIEND,

I AM beyond expression pleased with your last favour, nor I alone ; our christian friends, as many as have had an opportunity of hearing your letter, participate with me in the sensible delight it afforded. I flatter myself you will continue my correspondent, and that you will indulge me with a frequent repetition of such consolatory favours. You also encourage me to hope that I shall be indulged with similar favours from others of my Christian, and therefore my *best friends*.

When the earth helps the woman, she feels, or ought to feel, the obligation she is under to her Lord and Husband, who has the hearts of all in his hand. But woe to that Christian that forms any expectations from the saints of this world. I can venture to expect candour and generosity from some kind dispositions who were never bigoted to the religion professed by the *partialist* ; and among such I have been received with great hospitality : but when once an in-

dividual is leavened with the leaven of the Pharisee, or with the leaven of Herod, a Christian has nothing good to expect from him.

Leaders of religious sects are generally leavened with the leaven of Herod, and their adherents with that of the Pharisees. The Redeemer ascribes to Herod the nature of the fox. He was informed Herod sought his life : Go, said he, tell that fox, Herod, I work to-day and to-morrow, &c. &c. but Jesus describes the latter as serpents and vipers.

Our Saviour spake not unto the people without a parable ; and infinite wisdom, no doubt, made use of the most pertinent. Hence the figure leaven, when speaking of the proud in church or state, it swells and sours the mind in which it takes place.

Many instances have come under my observation in this country, where it has worked with great violence in many religious characters. Yet, blessed be God, we are distinguished by so great a share of civil and religious liberty, that the most zealous worshippers of antichrist can go no farther than *to say* all manner of evil of the message and the messenger of peace ; pronouncing the former a doctrine of licentiousness, and the latter the vilest of men. Yet the truth will prevail ; and in this great, this new world, it doth greatly prevail. A fire is kindled which I am persuaded will never be extinguished, until the heavens are no more.

When I have leisure I will write you circumstantially, as I am persuaded a mind like yours will be refreshed and invigorated by the accounts which I am able to transmit to you. I am fully convinced it is impossible to taste of the grace of God in truth, and not feel the heart expand on hearing that the preachers thereof are multiplied, and that the pleasure of Jehovah is prospering in their hands.

At present, however, I only design to say that I have felt your kindness, that I bless God, who has indulged you with such luminous views of his salvation, that I have communicated the intelligence you have transmitted to many of our American brethren ; and I have promised to read both yours and Mr. V's. letter, next society night, to the whole body ; they will be glad, and rejoice with me, to hear so much good news from a far country—that I have written to you, some time since, by a captain S. of this town, a friendly man, although not one of our society—that I intended my next letter should be more circumstantial ; but the gentleman who will hand you this communication, takes his departure at a much earlier period than I expected, but that I shall embrace the next opportu-

nity for this purpose—that I have delivered some of your shop-bills—that I intend to commence a journey to the city of Philadelphia, with the opening spring, when passing through many towns and cities ; and having some friends of note in every principal place in those States through which I shall pass, I shall be able to distribute them among my mercantile friends, to the best advantage. These were the few particulars I sat down in haste to relate, but I find it difficult to surrender my pen.

I have to introduce to your notice the gentleman who will hand you this letter : I have known him many years ; he was one of my first friends ; and I have concluded from his *conduct*, for he is not a man of *words*, that he is warmly attached to the truth as it is in Jesus. He was a valuable assistant in building a place of worship in this town, and he has never failed to distinguish himself as a steady friend to the cause of truth. His character is well established for mercantile knowledge, industry, probity and honour : all who are acquainted with him will sincerely wish him God speed. I feel very sensibly for the unfortunate, worthy character ; he is both, and I doubt not he will be received by you, as a christian brother, and as an honest man.

I have some reason to fear my last communication will not reach you. My pleasure in hearing from you, is proportioned to the pain I experienced on the return of the gentleman to whom you advert, who was the bearer of the letter in the direction of which I made so unfortunate a mistake. I regret the not having before received the account you have so frequently transmitted. The conclusion of the late wasting war is, in every view, matter of rejoicing.

Yes, indeed, Mr. Relly was, during his life, and his memory will continue while I have life, right precious to my soul. My reasons for attachment, for homage, were similar to those which actuated Timothy in his devotion to the Apostle Paul ; and my loss is indeed irreparable. You observe he died greatly lamented, no doubt ; it was impossible to know Mr. Relly and not regret his departure out of time, and the many who experienced a religious joy at this event knew no more of my honoured friend than their brethren of old did of our blessed Master. Yes, yes, he was truly a Christian, and it could not happen but that he should endure his sufferings with patience for the joy that was set before him.

His disposition of his little property is perfectly just. Mrs. P. was entitled to every thing. I trust the profits arising from the

sale of his excellent writings will be adequate to her support; or if not, I trust her friend has left behind him friends who will prove themselves worthy that character by acting the part of *real* friends to her. Poor lady, my heart feels very sensibly for her; how great is her loss! There are, in your congregation some, who, from the account I have had of them from the departed saint, will no doubt cherish his fame, and take proper measures to display the innate elevation of his dignified mind. The highly favoured instruments who may combine to perform this duty, will in no wise lose their reward.

The loss of the packet from Mrs. P. containing letters from each of her invaluable friends, originates in my bosom very painful sensations; strange that so long accustomed to disappointments I should still be so strongly affected thereby.

I am exceedingly pleased with, and obliged to you for the portraits of my reverend friend: next to my friends, there is nothing I value so much as their pictures. First their writings, which exhibit pictures of their minds; and next such happy representations of their countenances as is exhibited in the finished performance before me. I congratulate you, my dear Sir, that you have among your sons, one who holds so masterly a pencil, such an acquaintance with the finest of the fine arts, as puts it in our power to preserve so good a likeness of so great a man, is indeed a happy talent; I pray God your son may exhibit in his own individual character as perfect a copy of the mind of our excellent friend as he has traced of his person. But he will fill just such a place as the Saviour hath appointed for him. Please to present to the young gentleman my sincere thanks for the pleasurable sensations which his labours have afforded me.

Our divine Master has taught us to expect tribulation in this world, and none but God knows how much I have endured, yet blessed be his name; I am not able to say with many, there is nothing but tribulation in this world. I have had some sweets as well as bitters, and it is a sweet reflection, that although the bitters are not pleasant, they are wholesome. But friends are the medium through which my most refreshing consolations flow. Yea, I am "very rich in the friends kind Providence sends to help my infirmities all." My friends are friends in the Redeemer; nothing else but an attachment to that cause, of which I am a promulgator, could render them such

May I not flatter myself with the pleasing assurance that I have some friends in London on this same principle. Yes, I indulge this hope, and the worthy friend to whom I am writing, bids me conclude him my sincere friend and brother in our adorable and beloved Saviour. Thank you Sir, most cordially I thank you, I do assure you my heart feels very grateful.

Certainly, I am fond of turning from this busy, bustling state of things, from these perplexing uncertainties, to the rest that remaineth. In the name of my Redeemer, and in his name only do I obtain sweet, refreshing, undisturbed repose. When Jesus tells us In the world we shall have tribulation, he benignly adds, but, what a blessed *but*, but in me you shall have peace. We have no right to expect permanent peace in this world. We enjoy by faith expected good. O, for an increase of this soul-reviving, soul-satisfying good! Look unto me, and be ye saved, said the just God, and the Saviour. They looked unto him and were lightened, said the teaching spirit. Let thine eye be single, said the Saviour, and the whole body shall be full of light. "I am," said the same divine character, "the light of the world." "As ye have received the Lord Jesus," saith the spirit, "so walk in him." If we thus walk in the light, our fellowship even while here, is with the Father, and with the Son. It is a divinely consoling consideration, that the Redeemer hath promised, he will be with us even to the end of our journey.

I sincerely thank you for the concluding petition in your truly evangelical epistle. I repeat that I contemplate attending particularly to every paragraph, and in the mean time permit me to assure you, that I am with grateful affection in our ever-blessed, ever-blessing Lord and Lover, Head and Husband, your friend and brother, and very faithful servant.

LETTER XLIII.

To Mr. W. P. of Plymouth, Great Britain.

CAN it be that the friends to whom I set me down to write, have received, and never replied to the letters sent by me and mine? Has Mr. P. has Anna Maria, has Louisa forgotten me? Or am I only remembered at times, and that with indifference?

Or have they written, and in writing exerted all their powers to convince me I am still dear to them ; and have I been so unfortunate as to lose these refreshing testimonies of their affection ? How is it ? I will make one more experiment, and I beseech you to inform me if you live in the character in which I left you ? in the character in which you followed me in the last stage of my journey through our beloved country ? You will, let your present character be what it may, I am sure you will excuse these queries. You know, and you know that I know, *man is mutable* ; that we are given to change ; and that it is our Saviour only, who is the same yesterday, to-day, and forever. But our Saviour sometimes opens hearts that no one can shut ; and let me add that if we are found looking more to the open hearts, than to him who hath mercifully opened those hearts, he may shut them again, so that no man can open them.

For me, as I never was able to paint a passion which I did not feel, my heart, through life, has ever been upon my lips. I never professed an affection for any one who had not taken possession of my heart ; nor has it ever been in the power of any one beside the possessors themselves, and this of their own choice, to drive them thence. When some individuals have thought proper, either for the gratification of themselves, or others, to abandon their residence, I have in many instances wept at their departure until I have generally been constrained to say with the Poet,

“ Good when he gives, supremely good,
Nor less when he denies,
E’en crosses from his sovereign hand,
Are blessings in disguise.”

Yet, after all, I echo another poet. Friends are our chief treasure. They are not, however, our entailed inheritance. No, they are no more than travelling charges ; but they are the sweeteners of life. Without friends, this world would become one vast desert.

It is not probable I shall ever again see in the flesh my Plymouth friends ; I had hoped to have seen them often on paper ; but if they be otherwise determined, I will say, “ The Lord gave, and the Lord taketh away ; and blessed be the name of the Lord.” Still I shall remember you as friends, with whom I *was most blest* ; who for a time were instruments of much good to me ; and I will look forward to a better country where affection will never cool, and where no whisperer will ever be suffered to make a separation between choice friends.

I flattered myself, I flattered my better self, that in our Anna Maria she would have been favoured with a constant correspondent ; that mutual pleasure and profit would have been given and received. But—but—I know not what to think ; I will, however, suspend my judgment ; I will yet indulge the pleasure of expectation ; I will wait for letters from my ever-dear Plymouth friends. For, O, I cannot patiently give them up ! nor is this strange, when I reflect upon the many precious opportunities I enjoyed among them ! Pleasures and pleasures of the most refined kind I reaped in your family. How often has retrospection given me back those pleasures ! Sweet are the pleasures which will bear reflection. How miserable are those unhappy beings who are continually toiling in pursuit of enjoyments that will not bear reflection. How *poor* are the *rich*, who answer to this description ; how miserable the happy. O, my soul, come not thou into their secret, unto their assembly ; mine honour, be not thou united. Yet we must have our residence in the midst of such ; and we are therefore sometimes constrained to say, “Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar.” But we are strangers here, and so may we ever be ; we shall be at home by and by, where we shall no more be strangers, but fellow-citizens with the saints of the household of God ; there the wicked from *within* and from *without* will forever cease from *troubling*, and there the wearied soul will find undisturbed repose. Here then I will rest, and for the time which separates me from this my rest—Why it is not worth a thought.

I have not much time to spare ; my private and public labours engross my attention. If I did not feel a very strong affection for my friends, I should not wish for their correspondence, especially as I have so many corresponding friends on this side the water ; but to you and yours I am warmly attached. How is your son, whom though I have not seen, I love ; or rather whom I have seen in his letters to you, and therefore love ? Let me hear if he be still fighting the good fight of faith ? If he be still wielding with success the sword of the Spirit, and if he finds it mighty through God to the pulling down strong holds ? In short, let me know every thing, of every one of your dear family.

I reverence, I do more, I love the Rev. Mr. G. ; we have, I am persuaded, drank into the same spirit ; and I feel myself rich in his brotherly affection. I am persuaded he is a Christian ; but I have expected, and still expect, that I shall have evidence thereof from

under his own hand. Give my love to him, and tell him this. There are not many in Plymouth, on whom I have claims. There are many whom I feel for, and should rejoice to hear from ; but my mind is not greatly discomposed at their silence. But upon you, your Anna Maria, and our mutual friend Mr. G. I think, I have a right to call. Need I repeat, that you are all dear to the heart, to the warm heart of your friend and brother ?

LETTER XLIV.

To Mr. W. H. merchant in Falmouth, Great Britain.

MY DEAR FRIEND,

HAVING so good an opportunity by Mr. S. who will either deliver my letter himself, or take care that it shall be delivered ; I embrace it with pleasure, just to inform you that I have not heard from you since I have written to you. I do not, I never did wish to intrude either by letter or otherwise ; I do not say, that I am, in the present instance, an intruder. Indeed I am not unhappy enough to believe I am. But if you cease to respond to my letters, unpleasant conclusions will be forced upon me.

I confess it is not generous to harbour doubts of friends ; but an acquaintance with human nature, will generally originate doubts. *Man is mutable* ; the longer we live in the world, the more we are convinced of the propriety of this sentiment. Hence, old men are commonly more suspicious than young men. It is not that age is more depraved than youth ; but old men have had so many opportunities of obtaining a knowledge of mankind, and sometimes it may be, have purchased their knowledge at so dear a rate, that they are at last convinced of the propriety of the divine admonition, Put ye no trust in man ; and thus taught of God, they listen to the poet who says, "Lean not on earth." But, blessed be God, the same divine Spirit which directs and even commands us not to put trust in man, not to put confidence in a guide, and even pronounces a curse on those who put their trust in an arm of flesh. I say the

same divine Spirit encourages us, indeed commands us to trust in the Lord at all times, not being afraid.

But, alas, alas ! we are by nature prone to transgress both these commands ; we are strongly affected by objects of sense, and sweet are the enjoyments derived from the social haunts of men. I will freely own to you, that my reception at Falmouth, and the kind offices rendered me there by you in particular, and by my friends in general, has left a durable impression upon my mind ; and were you or they to think of me as an alien, or not to think of me at all, it would afford me exquisite pain. I think I should, in such circumstances, exclaim with Dr. Young, "Good lost, weighs more in grief than gained in joy." However, inform me how you feel, and I will endeavour to conform my wishes to yours.

You once mentioned sending by the New-York Packet as a convenient mode of conveyance. I have thought of it since ; and if you have any interest with any captain of a packet or any other on board, it may answer ; for letters put into the post-office are charged very high. Let my ever dear and much loved friend R. know when you write, and please to present him my sincere and most affectionate regards ; you will inform him also, that I sent him on, last season, a long letter, by a captain D. to which I have had no answer. I pray you to present my respectful regards to Mrs. H. and inform my obliging friend G. that I have made much inquiry relative to the branch of his family, about which he has written ; but hitherto without effect. I can learn nothing of his friends in this State. But I shall make one more experiment, by advertisements in the public prints.

That you, and yours, and each of our mutual friends, may live in the full enjoyment of every felicity, with which the Christian character can be blest, is the fervent prayer of, my valued friend, your ever faithful and devoted, &c. &c.

LETTER XLV.

To the Rev. Mr. W. of Pennsylvania.

REVEREND SIR,

ALTHOUGH personally unacquainted with you, yet you will not be surprised at hearing from me, when you recollect a letter which you have recently written to a Mr. B. which has been handed to me, and in which I am mentioned.

The letter to which I advert contains many excellent, because divine truths; and it afforded me, in the reading, some heavenly sensations. It is so rare to find any person on earth speaking the language of heaven, that with every other charm, it possesses also the charm of novelty.

Many months have elapsed since public fame brought to my ears the soul-reviving intelligence, that a certain gentleman who had breathed forth the spirit of Saul of Tarsus, was now like the Apostle Paul preaching that faith which before he persecuted, boldly affirming that in the way the worshippers of antichrist called heresy, so worshipped he the God of his fathers. When I heard this report, I felt, I believe, much as people in general do when they hear the gospel. I thought it was too good to be true. I did not, at the moment, attend to the power of him who calleth whom he will out of darkness, and bringing them into his marvellous light; who sendeth them forth to publish his salvation to every creature; to proclaim to every creature, that he died for their sins, and arose again for their justification.

However, as public report is so little worthy of credit, I determined to suspend my judgment, well persuaded that if you were indeed a genuine disciple of the true Christ, the deceived worshippers of antichrist would soon, by their manifold calumnies, sufficiently ascertain the fact; for he who said, Lo, I am with you always to the end of the world, said also, If ye be of me, the world will hate you, and they will thrust you out of the synagogue, saying all manner of evil of you, falsely, for my name sake. But if it is given you on the behalf of Christ to believe, I trust it will be also given

you cheerfully to suffer for his name sake ; nor will you sorrow as those without hope, for, blessed be God, our hope is *full* of immortality, and therefore it is a hope that maketh not ashamed. Sir, I felicitate you on the divine discoveries that you have made. Not unto us, not unto us, but unto the name of our God be all the glory. You can, and I am persuaded you do say, “ Not by the will of man, nor by the will of the flesh, but by the will of God.” It is not of him who willet, nor of him who runneth, but of God who showeth mercy, that abundant mercy and grace, that bringeth unto all men salvation, and therefore maketh for every man’s peace ; although, for wise reasons, hidden from the greater part of mankind in this their day, is now by the favour of heaven made manifest to you by the Spirit, even that Spirit which taketh of the things of Jesus, and showeth them unto us, that we may let our light shine before men, and in that light exhibiting our good works, lead them to glorify our Father who is in heaven.

If I may form a judgment from the letter I have read, I think you have received the spirit which is of God, by which you know the things that are freely given to us of God ; and if so, may you run the race that is set before you with patience, looking unto Jesus, the author and finisher of your faith. O, the distinguishing grace of God ! To you it is given to know the mysteries of the kingdom of God, but to others in parables. But light is put into you, as we put a candle in a candlestick, that it may give light to all that are in the house. Mankind are *even now in the house*. In God we live, move, and have our being ; but they *know not where they are* ; if thou hadst *known*, says our Saviour, who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water, &c. &c. This is life eternal to know him, the only true God, and Jesus Christ whom he hath sent ; and why ? Because Jesus is the life of the world.

Go on then, thou highly favoured of the Lord. I bid thee God speed. Go on and preach Jesus and the resurrection. Cry aloud, spare not ; tell professors their transgressions ; tell churchmen their sins, and show them that they, on whom the tower of Siloam fell, were not sinners worse than they ; tell them that their works are evil. They will hate you for this ; but remember him who hath said, They hated me before they hated you ; and if they have done these things in the green tree, what shall they not do in the dry ?

For my own part, so great are the obligations I am under to the world's Saviour, that should this Saviour be preached either through envy or through gain, still I must rejoice. But I shall rejoice more abundantly, when I think he is preached from *conviction*, and from *love*, and *adoration* of his character. When the love of Christ constraineth us, because we thus judge, if one died for all then *are* all dead, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again from the dead; I say, when Christ is thus preached, my pleasure is more abundant.

Of that part of your letter which relates to me, I know not what to think. I am ignorant what information you received from your correspondent, and indeed it is a light thing with me to be judged by man's judgment. One thing is certain, ignorance and prejudice has often laid that to my charge, to which I am a stranger. However, if, as I trust, you are a true disciple of Jesus Christ, you will judge no man before you hear him. I am ready at all times to give a reason for the hope that is in me, in meekness and fear. I confess I wish to have fellowship with those, whose fellowship is with the Father, and with the Son Jesus Christ, and to accompany them without the camp, bearing the reproach of our Saviour, and this I am persuaded I shall some way or other do.

True, my name has been for many years tossed about by censure and applause; among my enemies no good was said of me, and among friends no evil, for love thinketh no evil; but both friends and enemies are accustomed to exaggerate.

I am one of the least of God's servants; I speak not this out of feigned humility; I am but a babe, still desiring the sincere milk of the word; and so conscious am I of my own weakness, that I dare not venture to adopt a religious sentiment, for which I cannot produce a "*thus saith the Lord*." Doubtless the scriptures contain many things which it is not yet given me to see. Doubtless the Lord hath said in his holy word many things which I have not yet heard; but as my day is, so will my strength be.

As a preacher, my sole object is to make manifest the Saviour of the world, well persuaded that the poet, was, as a divine, strictly correct when he said,

"If all the world my Saviour knew,
Then all the world would love him too."

and well do I know, that when love takes place in the heart, a desire to glorify him who has loved us, and given himself for us, will assuredly succeed.

If providence should direct your steps this way, it will give me pleasure to see you ; and if I should not be so favoured, I should be glad to converse with you upon paper ; and the more you are *falsely reproached* for the name sake of your Redeemer, the more I shall sympathize with love, and admire you.

I am, believing you are a member with me in the same body, and drinking with me in the same spirit, with fervency of christian affection, your friend and servant, &c. &c.

LETTER XLVI.

To the same.

MY GREATLY VALUED FRIEND,

YOUR welcome, your thrice welcome favour of September 21st is now before me. It has relieved my mind from a weight of anxiety, and filled my heart with gratitude to that beneficent Being who is the giver of every good and perfect gift.

I am right happy that you have more health than when last I saw you ; and I am cheered by the prospect of your being able to visit those friends which still remain to you in your native state ; and that you contemplate the felicity of once more declaring among them the unsearchable riches of our Redeemer's grace. May the Lord of the harvest confirm your health, and make the conclusion of your career better than its commencement.

For many years I have stood alone upon this vast continent, and now my prayer to God is, may you be strong in the cause of our Emmanuel ; may you come up from this wilderness *leaning on the Beloved*. I rejoice to learn that the number of your hearers increase. May the God of peace continue to add unto you such as shall be saved ; may they, under your ministry, continue to grow in the grace, and in the knowledge and love of God, and of his Son

Jesus Christ. To know both these *characters* is life eternal; and O, how pleasing, how transporting the reflection, that the knowledge of *both these characters*, constituting a complete whole, shall fill the animated, human earth, as the waters cover the sea.

I am extremely pleased with your purpose, respecting the piece you are preparing for the press. May the spirit of that *divinity*, the fulness of which dwelt in the humanity, constituting the *one Emmanuel*, or the *only wise God our Saviour*, furnish you with such ideas, as when delineated on paper, may flash conviction on the minds of those unbelievers who presumptuously, most irreverently call this sublime and salutary truth in question. May those blood-bought infidels be constrained with strong faith, and its inseparable attendant, fervent affection, to exclaim, my LORD, and my God.

You do me honour, and give me inexpressible satisfaction, when you inform me, that the eye of your mind is fixed on me, as the very dear friend to whom you address the letters in question, and whom you still mean to address in the letters you may yet be enabled to write upon this truly important subject. I flatter myself, no one of your connexions can produce a clearer title to the appellation, friend, than myself; no one can feel a more warm and sincere affection for you than I have delighted to cherish; and I have not hesitated to wish you, most cordially, God speed.

I trust your endeavours to erect a convenient building for the worship of the true God will be crowned with success. Every genuine believer will acknowledge the *true God* to be the *only wise God*, and *our Saviour*, the Saviour of all men.

The quotation from the introduction with which you have favoured me, corresponds exactly with my wishes; yet, as there has been so many instances of religious fraud practised upon similar occasions, I doubt not you will readily agree to any plan proposed by liberal minds, calculated to prevent any thing of this kind which may arise from the zeal of Pharisaical leaven, fermenting in the minds of future bigots. You are well enough acquainted with the nature of man, even in his best estate, to know that privileges of this description cannot be too cautiously guarded. Would it not be well, therefore, I avail myself of the privilege to which friendship entitles me? Would it not be well to submit your plan to the consideration of judicious individuals not immediately connected with you? Possibly some salutary regulations might be thus suggested. In the multitude of counsel, there is *security*; and I am persuaded

so generous a procedure would meet a just reward ; nay, such are my sentiments of you, that I am confident, were you able to build a house yourself, you would wish to keep it like the heaven to which our gospel leads, perpetually open. If you proceed upon the liberal principles which you contemplate, my efforts to perfect your plan shall not be wanting ; I have already addressed many of my friends upon the subject.

It is uncertain when I shall be able to visit your city ; the winter is a season most unpropitious to my health. I suffered much during my last journey, and, and, and—but no matter, I shall tell you more when I see you. You will journey to New England in the spring ; you will assuredly pass a few days with me, when we will, at our leisure, investigate this, and many other abundantly more important matters.—Farewell.

LETTER XLVII.

To the same.

MY DEAR FRIEND,

YOUR letter of November 26th, enclosing the fragments of your invaluable production, hath reached me in safety. I know not how much pleasure you might derive from perusing the letter to which you advert, but this I know, if *your* satisfaction abounded, our pleasures were mutual. The excellent writings to which you advert will always be preferable, I will not say to yours, but certainly to mine. Both the *matter* and the *manner* are admirable ; but if you do not favour us with a visit, the end of the extract will not be answered ; and I am really concerned to perceive that you speak of this event as doubtful : I, however, acknowledge with gratitude, your distinguishing kindness in writing to me, when you had no leisure to bestow upon any other correspondent.

The article respecting your health has removed from my bosom many fearful apprehensions ; it hath given birth to a flattering hope, that although at present scarcely a convalescent, you will ultimately be wholly restored ; and as you have been able to per-

form a journey to Virginia, you will be in such full possession of this best of temporal blessings, as to be both able and willing to visit New England in the spring.

I wish the printer who engaged to print your letters, had, previous to the engagement, been a Christian, he would not then have given you so much just cause of complaint, respecting his carelessness; but if arguments drawn from the fountain head of divine authority were of themselves sufficient to irradiate the human mind, and make God manifest in the flesh, not only the printer in particular, but the readers of your letters in general, would clearly discern that the fulness of the Godhead did indeed dwell in Christ Jesus.

But alas! It is not all that the prophets and apostles have said, with all that he of whom the former prophesied, or the latter preached, did, when by signs and wonders he confirmed their testimony, that can turn the deceived soul from the darkness of error, to the light of truth. It is the Almighty Spirit, the divinity dwelling in the humanity; it is this Almighty Spirit alone, which is able to take away the veil from the human heart, and so effectually to make the Saviour manifest, as to constrain the soul to cry out, with the Apostle, My Lord, and my God.

It is those who have learned of the Father, as the divinity, who will come to *this Father*, as manifested in the flesh, and with devout adoration acknowledge the Deity, thus clothed, as the only wise God our Saviour.

But this spirit frequently makes use of instruments, and through the medium of such instruments, however contemptible they may appear in the eyes of the *wise* and *prudent*, the wisdom of such wise and prudent is oftentimes confounded. I humbly trust that he who sends by whom he will send, will make use of you as a faithful witness, through whom the Redeemer will be known. Much more depends upon the truth of the doctrine you labour to inculcate in your letters, than people in general imagine. I conceive it impossible to find peace and joy in believing, or so to believe as to be saved from whatever is contained in the damnation, that must be the portion of every unbeliever, until we are firmly persuaded that beside the Saviour, there is no other God. But he who believeth on the Son, beholding the fulness of paternal Deity dwelling in the Son, viewing the divine and human nature as constituting one God, the just God and Saviour, beside which there

is no other; he that thus believeth, I say, can never come into condemnation. He never shall be ashamed nor confounded; he can never stumble. Yes, that perfect love which is manifested in the union of the two natures, beheld in all their fulness, by the true believer, casteth out fear. There is no fear in love; fear hath torment, which is made manifest by its effects, as the element in which every unbeliever exists, as fire is made manifest by smoke; the smoke of their torment ascendeth up for ever and ever; until day and night shall be no more, that is, till unbelief shall be no more, when, from the least to the greatest, every eye shall see, and every individual of the human family shall know God, as the Creator, the Father, the Preserver, and the Redeemer.

You will, my dear friend, let me hear from you as frequently as possible, and send me the residue of the letters as soon as they come from the press.—Farewell.

LETTER XLVIII.

To the same.

MY DEAR FRIEND,

I have more than once perused your obliging favour of June 16th, and it is pleasing to me to learn, that either profit or pleasure can, in any degree, be obtained from a correspondence with me, peculiarly so, if the friend to whom I am writing can be benefited thereby.

Doubtless, this mode of conversing is of divine origin, and for this inestimable gift we are indebted to the bounteous Giver of every good and perfect gift. It is the pleasure of Deity that we should dwell in separate apartments of his great house, but having formed us social beings, by indulging us with this mode of conversation, he seems to have broken down the separating wall, and however distant he may think proper to fix the bounds of our habitation, our ethereal selves are, by this happy expedient, brought into close contact: and we can freely communicate what

the Father of our spirits may think proper to discover to our souls. We are not interrupted by noisy intruders, we retire from the busy, bustling world, from whence we fly to meet and mingle congenial souls.

There is nothing by which I am so much astonished, as our attachment to the present mode of existence. This attachment was perhaps excusable in the tribes of Israel, who, being under the ministration of a dispensation that was not designed to bring life and immortality to light, might rationally consider a long life as the greatest blessing with which they could possibly be indulged. Long life was to them the reward of filial obedience. Honour, saith the Lord, thy father, and thy mother, and thy days shall be long in the land, which the Lord thy God giveth thee.

But for us, who are blessed with the unspeakable gift of God, which is everlasting life; for us, who are heirs of a blessed immortality, to mourn for departed friends, and grieve that they go so soon, is just as consistent, as if we were to reflect with anguish, that those of our friends, who do business upon the great waters, had made a speedy passage, and were safely moored in a good and commodious harbour, much sooner than could rationally have been expected. Reason and religion both bid us rejoice on these occasions; yet, I know that it is natural to grieve, and I also know that we are naturally lovers of our own selves. When we are ostensibly mourning for a departed friend, we are, in fact, mourning for our *surviving selves*. Show me the man or woman who ever sincerely mourned for the departure of an individual, from whom they never had, nor expected to have, either directly or indirectly, pleasure or profit. Trust me, my friend, the hearts of mourners are like other hearts, deceitful above all things.

Were we properly influenced by the religion we profess, we should rejoice whenever our God called a suffering friend to that fulness of bliss, which is found at his right hand, and looking with anxious expectation to the period destined to reunite us to those we loved, we should say,

“Blest be the barge that wafts us to the shore,
Where death divided friends shall part no more.”

Friends pass on before to slope our passage, and point the way. The friend you mention has been highly favoured in his death; at home he is happy, here he was environed with difficulties; he

now sees and enjoys that for which he was made; I may envy, but I cannot mourn him.

I have been very ill, but am now, through the favour of heaven, much better. For your recovery I also bless God. But well or ill, we are still dying, blessed be God for this also. Yet it must be confessed that sickness is a gloomy path to immortality; but it will add new charms to our destined home.

I am always pleased with letters from my friends, but never angry when I get them not; I take it for granted something beside a failure in friendship occasions the silence of my friend; I thank you for the sermon you have inclosed. You designed it, I presume, for a funeral oration, not a gospel sermon. As an oration it is good, as a gospel sermon *nothing*. You see, my friend, I am a friend, and do not flatter. If the salt hath lost its savour, where-with shall it be salted? Who was it said?

“I value not that doctrine, book or theme,
That takes no notice of my Lord,
And leaves out his dear name.”

I thank you for your offer; but your brother has been kind enough to supply me. When we agree, I am pleased; when we do not, I am not displeased. I think you are sincere, and I am attached to you. I beg you to remember me to Mrs. W. and to our mutual friends.—Farewell.

LETTER XLIX.

To the Rev. Mr. ——. Episcopalian Minister.

MY DEAR FRIEND,

YOUR obliging favour came yesterday to hand, for which, as well as the favour inclosed therein, accept my grateful acknowledgments.

I have been expecting captain I. and was much disappointed in not meeting him last autumn. I calculate, however, upon an interview on my return to Boston.

Our friends in this place are like our friends with you ; and the thorns and briars of worldly care seem to have the same effect upon them. In fact, we are getting into bad circumstances ; these are really melancholy times ; our prospects, as a people, are gloomy. But when the judgments which we dread are abroad in the earth, the inhabitants of our world will learn righteousness.

A challenge from parson A. to Dr. P.!! Simple man! Why a babe in the school in which Dr. P. has been taught would be more than a match for parson A. or any other parson in his temper and state of mind. I long to hear the result of this same challenge ; you will have the goodness to transmit it as soon as possible. I am happy to find, that notwithstanding the opposition made by high and low priests, supported by the united force of bigots of every description, the truth, as it is in Jesus, is, however, gaining ground in W—— and H——. But, by your account of N——, I am fearful that I have laboured in vain in that place. Yet, let me not form so melancholy a conclusion ; there are some in N—— who do not bow the knee to Baal ; but it would give me heart-felt pleasure to learn, that those who drink into the same spirit of christianity, were bearing one another's burdens, and thus fulfilling the royal law of love. After all, my dear Sir, the hearts of the people are in the hand of God, and he turns them whithersoever he will.

The opinions of people, however heterogenous, are merely opinions which you know are garret lumber ; their seat is the head, not the heart ; I wish they were in the heart or no where, then the people would be either cold or hot, and unbelievers would constrain professors of the gospel of God our Saviour, to decide *for* or *against*. Would to God our adherents discovered as much energy as our opponents. I admire your reasoning ; were you, in the present situation of affairs, to insist on the union of our friends in the way to which you advert, it might defeat the purpose you wish to effectuate. No doubt the great Head of the church will do with, and by them and us, as seemeth good in his sight ; and here, my valued friend and brother, we must, as becometh the Christian character, leave this and every other matter.

But the progress of the truth in W—— gives the alarm to bigotry. No doubt of it ; the increase of the knowledge of the gospel of God our Saviour has alarmed superstition and prejudice in every country, where it has been promulgated since its first appearance in our world ; and thus it will continue to do, until nothing can be

obtained by opposition, and mankind see it more for their honour and interest to unite in its favour, than to attempt its destruction. But your fellow-servants have complained of you to their master ; this is as I expected. The recent event to which you advert will strengthen their hands ; opposition will be embodied, and their bands will be made strong ; mutual aid and support will be afforded ; the rays of their malignant fire will be collected, and pointed at every individual connected with, but in *spirit differing* from their order ; and if they have not the power to make use of temporal fire, if they cannot consume you as a heretic, they will evince their disposition toward you, by consigning you to the pains and penalties of eternal fire. Depend on it, my brother, you will find no peace nor rest in your present connexion ; they will hate you, they will say all manner of evil of you ; and this they will be the more diligent in *saying*, because they cannot *do* all manner of evil unto you.

Our Saviour, in this age and country, has mercifully saved his servants from the power of wicked hands, but he has not in this, or any other age or country, saved them from the power of wicked tongues ; these unruly members will have full play, nor is it in your power, by any thing you can say, to tame them. Nay, the more excellent your defence when you are brought before them, the more they will be exasperated ; they will be cut to the heart, and in the bitterness of their rage they will say, Away with him, it is not fit that such a fellow should live.

Yes, I believe B. was sensible he gained no ground, but in proportion to this conviction you may rest assured that in his heart you lost ground ; your conversation ended, in appearance, amicably. How impenetrable are the folds in which, upon such occasions, the designing heart is enveloped, indeed we ought to calculate upon duplicity. I think, however, the artful covering thrown over the latent design of B. in the request he made, was almost too thin to answer the design of a covering. You must give in *writing* to the convention the particulars in which *you differ* from the principles commonly held by your order ; and this must be done in the language of God. They could not stand before this if they admitted its force, any more than Dagon could stand before the ark. But to give your principles in the language of scripture, would be saying nothing at all, as *they have been accustomed to read scripture ; as they have been accustomed to treat the sacred testimony, giving it without ceremony whatsoever sense they pleased.*

Do you not see the design of B. Do you not see that he wishes your accusation and condemnation to come from yourself. Pardon me, my dear Sir, if I say I cannot but wonder you should so readily comply with a request which you believed, and which I do not see how you, or any one else made acquainted with the matter, could avoid believing was a designing request, calculated to ensnare you. You add, however, a motive worthy of yourself, as an apology for your compliance. You think it may serve the cause of truth, so it may if properly handled ; and I pray God to furnish you with ability, and with strength, proportioned to your day, that you may fight the good fight, that you may hold fast the profession of your faith without wavering, and come off more than conqueror through him who hath loved you.

You do me the honour to request my assistance upon this occasion, and wish me to help you by furnishing you with, and directing you how to use weapons, with which I am not myself acquainted. I am so used to *speak* of things as the true sayings of God, that I know not how to convey my ideas in any other language. Besides, to know wherein we differ from your order, I should know what your order hold. But this I am not able positively to determine. I think they hold that all have sinned, that death, the death of the soul is the wages of sin, that Jesus died this death for all men. That he made by himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. All this I think your church *professes* to believe, and all this we *really believe*. But they believe that no one will ever finally enter into the rest which remaineth for the people of God, until they believe these sacred truths, and are made holy in themselves. This, also, we do most solemnly believe.

But here perhaps we part. They believe that all God's people are made holy and righteous in the present state, and that it is their becoming thus holy and righteous which constitutes them the people of God.

We believe that in the present state, none are righteous, no, not one ; but that all mankind have gone astray like lost sheep, every one to his own way, but that they are, however, the beloved of God so much beloved of him, that he gave them his Son, and laid upon the Son the iniquities of them all, insomuch that he might with equity and strict justice die for the sins of the whole world ; and this we believe he did so effectually that every man was considered

as dead according to the sentence passed by divine truth, when he said, The soul that sinneth shall die. But the grace of God brought salvation to all men, when by his grace Jesus tasted death for every man. So that now the love of Christ constraineth us, because we thus judge, that as one died for all, then were all dead. But the sentence being thus executed upon all men, in the head of every man which is Christ, he who was mighty to save, hath abolished death, and having once died for all, he dieth no more. Justice hath no further demand; and thus having suffered once for all, he became the real, unequivocal, complete, and eternal Saviour of all men, which could not be true, if all men were not completely and eternally saved.

But again, he bear our sins in his own body on the tree, not only that he might, with equity and strict justice, suffer the righteous sentence denounced against the sinning soul, but that he also might put away our sins by the sacrifice of himself, and so when he was the Lamb slain, he was the Lamb of God that *taketh away* the sin of the world; and this sin of the world was the sin he appeared the second time without, when in the morning of the resurrection he arose, greatly triumphant over sin, death, hell, and the grand adversary, presenting the human nature in himself, as his fulness before God, without spot, and blameless in love.

Consequent on this sublime, God-honouring, and man-restoring transaction, the messengers of peace are sent forth to preach glad tidings to every creature. They are to assure the world that God was in Christ, reconciling them unto himself, not imputing unto them their trespasses. And this is an eternal truth whether believed by the world or not.

But as many as believe this divine declaration have peace and joy in believing, and are saved from the power of the adversary, and from the deceptive wiles of his emissaries. Should the adversary perform great signs and wonders in preaching a false Christ, those who believe the divine report are saved from his delusions. They are saved from that tormenting fear of death to which the world who lieth in the wicked one, shut up in unbelief, are all their life time in bondage.

Again, we believe that all mankind will be ultimately taught of God, and that when thus taught, they will all believe, and that all believers will be saved, not only in the Lord with an everlasting salvation, which, in the divine mind and purpose, they were before the

world was, and which in the fulness of the time, when Jesus suffered for their sins, and rose again for their justification, was effectuated in his person. But we believe they will be saved in themselves also, saved individually from sin, for he shall thoroughly purge his floor, he will burn up the chaff and tares with unquenchable fire and gather his wheat into his garner. They will be saved individually from darkness, for every eye shall see, darkness shall no longer cover the earth, nor gross darkness the people; for the earth shall be filled with the knowledge of the Lord. They will be saved individually from *sorrow*, for sorrow and sighing shall be done away, and there shall be no more pain, and the Lord God shall wipe away all tears from off all faces, &c. &c. They shall be saved individually from *death*, and from *hell*, for death and hell shall be cast into the lake of fire. The last enemy that shall be destroyed is death. O! death, I will be thy plague; O! grave, I will be thy destruction; repentance shall be hid from mine eyes.

Thus are we taught, and thus do we testify that we know, and to speak in language the most simple, instructed in divine revelation by the Holy Ghost; we believe God to be the Maker of all things; we believe he is the Father of our spirits; the Father of mankind in every age and place; the eternal, unchangeable lover and friend of every man; that all men have sinned; that the wages of sin is death; that Jesus, by the grace of God, hath redeemed all men from sin and death; that whatever punishment individuals may suffer, in or out of the body, is either the natural consequence of their folly, or the effect of divine, paternal affection; and with respect to every individual of the human family, will ultimately terminate in the good of the creature, and the glory of God.

We believe that wisdom's ways are ways of pleasantness, and that all her paths are peace; and we know that it is every man's interest to walk therein; but mankind are blind to their own interest, and have greatly erred; have all gone out of the way; but God hath compassion on the ignorant, and such as are out of the way. With respect to those who believe not, although they are consequently under condemnation, yet God hath concluded them all in unbelief, that he might have mercy upon all.

But surely, my friend, you did not need my aid in this business, you who have entered so deeply into the subject, and written so clearly upon it. I think, however, had I seen you previous to your promise made to B. I should have ventured to give advice, that

perhaps might not have so well answered the purpose. I should have wished that you would have waited for the charges that they may think proper to exhibit against you, and, thus called upon to make your defence, I think you would have found the sword, the weapons of the spirit, mighty through God, to the pulling down strong holds. If, however, the few hints thrown out in this letter should prove advantageous, I shall be very happy.

You will let me hear from you as soon as possible ; you will have frequent opportunities by captain I. but, by all means, forward me the result of the meeting between Dr. P. and Parson A.

I think your reasons for not visiting us at present are just, and of course I am necessitated to acquiesce. Remember me to Mrs. —, and to each of our friends, and believe me ever, most faithfully, your friend and brother.

LETTER L.

To the Rev. A. B. of South Carolina.

ALAS ! my brother, the friend to whom you have written has long since departed out of time. He hath left this bad world, in which he found much tribulation, and entering into that blessed world, where nothing that defiles can enter, he finds undisturbed repose. Mr. W. died in Hartford, in the State of Connecticut, I think about six years since. Your letter, my dear Sir, being directed to the minister of the Universal Church in Boston, I received and read it.

And now, my brother, permit me to make a few observations upon some paragraphs in your letter. Consequent upon your receiving the truth as it is in Jesus, and believing it in your heart, and from the abundance of your heart proclaiming it abroad, you have, it seems, experienced ill treatment from those who were formerly religious friends. I should have conceived it exceeding strange if you had not. As long as the world continues in its present state, the worshippers of antichrist will be extremely in-

veterate in their opposition to the worshippers of the true Christ; nor should this excite surprise in any one of our Lord's disciples, inasmuch as he has told them, that they should be hated of all men for his name sake. There is no denomination in this world that do not agree in hating Christian Universalists. I said *Christian* Universalists; there are many who are called Universalists, and who call themselves Universalists, who are not *Christians*. Some are negative Universalists; they believe all will be saved from future misery, for they *deny* a future state of existence! these are Materialists.

Some are Universalists, in consequence of believing that God is too good, too benevolent to punish his creatures hereafter, let the scriptures say what they will. Such are deists.

Some Universalists believe in a future state, and that the law of God, which is holy, just and good, and which declared that the soul that sinned should die, will be fulfilled by the death of the offender in his own person, and that when he has paid his debts to the uttermost farthing, he shall come forth from his prison, and of course be saved.

Other Universalists believe, that in consequence of Jesus Christ being made under the law, whatsoever the law said, it said unto him; that he fulfilled every precept, suffered every penalty, made reconciliation for iniquity, and brought in everlasting righteousness; and that in this seed promised unto Abraham, all the families of the earth are blessed; but that no one of those families will ever be happy in themselves until they believe this truth, and that none ever did, or ever will believe this truth, until the spirit of God shall witness with the spirit of the individual, to its excellency, and to its truth.

These Universalists believe, too, that multitudes of their brethren, bought with a price, all price beyond, redeemed by the blood of Jesus Christ, and reconciled unto God by that blood, leave this state of things, unacquainted with the things that make for their peace; and that they will continue unbelievers until that glorious illumination which will take place, in consequence of the fulfilment of that which was written, *They shall be all taught of God*. At this elucidating period, these Universalists unwaveringly believe, that every eye shall see, and every tongue confess to the glory of the Father.

With Universalists of these various descriptions I have frequent opportunities of conversing. But to the law, and to the testimony if any man speak not according thereto, it is a proof there is no light in him.

You say you are persecuted because you preach to the world, "that the Father so loved the world as to give it his Son; that he sent his Son to die for this world, and that in dying for it, he redeemed it; and that having died for the world, and having redeemed the world from the death merited by transgression, in his resurrection he sends forth his word and spirit to *convince all men of their deflorable state.*"

That living in sin is living in misery, experience abundantly proves. But if Jesus suffered for these sins, in order to bring us to God; if the blood of Jesus cleanseth from all sin; if God was in Christ reconciling the world unto himself, not imputing unto them their trespasses; if he hath blessed them with all spiritual blessings in Christ Jesus; if the gospel preached to every creature be true; I cannot see with what propriety God can send his spirit to convince all men of the *deplorable state they are in.*

If, indeed, Jesus had not died for their sins; if he had not been raised for their justification; if he had not redeemed them from the curse of the law; if God had not given the lost world redemption in the Beloved; if he did impute unto the world their trespasses and sins, and had not reconciled the world unto himself; if he did not, as the Lamb of God, take away the sin of the world; if he had not reconciled Jew and Gentile in one body on the cross, so making peace; if he had not consequently blotted out their iniquities as a cloud, and their transgressions as a thick cloud, declaring he would no more remember their sins; if he had not given life in the *second Adam* to as many as died in the first; and if this second Adam was not the bread of God, giving life unto the world; nay, if he were not himself the life of the world; I say, in this case, the spirit of God may set his seal to the truth of your declaration, the world would indeed be in a very deplorable state. For as without shedding of blood there is no remission of sins, and the Saviour having once died, dieth no more; the world, the lost world are truly wretched; universal damnation must be the certain consequence.

But God never sent his spirit to give the lie to his own testimony; no, Sir, whenever God sends *his* spirit, it is to convince the

world of sin, because they believe not in him. He declared himself to be the Saviour, the life of the world, but the world believed not his declaration ; so far from it, they, in the style of those calumniators who are embodied against you, declare it a sin, a damning sin, to believe this good report. But when God sends *his* spirit, he shall convince the world that it was a sin not to believe the testimony which the Redeemer had given of himself. But this same spirit, which the Saviour will send, shall convince the world of righteousness. What, shall the Holy Spirit convince the world they are righteous in themselves? No, no ; but he shall convince the world of righteousness, says Jesus, "because I go unto the Father." But how will the Holy Spirit convince the world of righteousness, because Jesus goeth to the Father? Because he was made under the law, not to break, but to fulfil the law ; he was sent to seek and to save that which was lost ; now, saith the Lord, "the word is gone forth out of my mouth ; it shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah lv. 11. Now when God sends his spirit, he shall convince the world of righteousness because Jesus goeth to the Father, which he never could have done, had he not finished the transgression, and brought in everlasting righteousness. Thus the Prophet Daniel, ix. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Thus the Saviour, as the Lamb of God, bearing the sins of the world, in his death, put away their sins ; he therefore finished the transgression, precisely at the period, when he cried out with a strong voice, *It is finished*, and gave up the ghost. Thus sin, when finished, brought forth death, which the law denounced upon every soul, yea, upon *every soul that sinned*.

But the spirit was also to convince the world of judgment. What, that there will be a day of judgment? No. For those who have not the teaching of the spirit are convinced there will be a day of judgment. But the spirit the Saviour will send shall convince the world of judgment, because the prince of this world is judged. He was judged in Paradise as the doer of the deed which brought ruin on the race of Adam. The righteous Judge then

said, Because thou hast done this, thou art cursed. This sentence is confirmed in the last day, when the judge shall say to the nature represented under the figure of goats, Depart ye cursed into everlasting fire, prepared for the devil and his angels.

Thus, my brother, it is plain, that in all this work of the spirit, there is nothing but glad tidings of good things calculated to confirm, but not to weaken the faith of the believer.

The spirit is emphatically called the comforter, and he comforts, by taking of the things of Jesus, (he who saveth the people from their sins,) and showing them to the soul. Thus saith John the Evangelist, xv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Depend upon it, the spirit of God will never represent any part of human nature *in a deplorable state*, in consequence of their being sinners. Whenever the spirit of God teaches the children of men, he will assure them, that while they were yet sinners, Christ died for them, and that if while sinners they were reconciled by his death, much more, being reconciled, we shall be saved by his life. Romans v. 10.

You say, Jesus will come again to reward the wicked, as well as the just. There are in the Bible but two characters denominated wicked; the fallen angels, and fallen men. Nothing renders fallen men wicked, but sin or wickedness. But Jesus was manifested to destroy sin, and we have before seen, He is the Lamb of God who taketh away the sin of the world.

There are but two ways in the which the sin of the world can be taken away; first, by Jesus Christ putting it away by the sacrifice of himself, and thus representing the human nature in himself as an offering in a clean vessel, without spot, and blameless in love; or, secondly, by his changing these vile bodies, that they may be fashioned like unto his glorious body, according to his mighty working, whereby he is able to subdue all things unto himself. But in each of these views, the reward is a *gracious* reward.

The chaff, it is written, will be thrown into the fire; but not a single grain of the wheat, that grew in the chaff; chaff can never be made wheat, nor wheat chaff. Tares never were good seed, nor never can be. Human nature was good when sown in the earth, but the enemy came and sowed his tares, and they will both grow together until the harvest; but no longer. The harvest is

the end of the world, when the seed sown by the enemy shall be separated from the human nature, which was the seed sown by the Son of man; and consequent, upon this separation, the people shall be all righteous, Isaiah lx. 21, "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

Take away all sin, and the people will be all righteous. Sin is of the devil; it is the work of the devil; it is the seed of the serpent. But the human nature is not the seed of the serpent. It was God sowed this seed, and it is God who will reap it; and when he has thoroughly purged his floor, he will gather it into his garner. Observe, *it is God who will do this; it is God who will thoroughly purge his floor, &c. &c.*

Sir, it would seem as if you believed there was one God out of Christ, and another in Christ!! or rather that the Saviour is not God! in any other sense, than as the lord lieutenant of Ireland, to the king of England. I know this is a common opinion among professing Christians, but it is not a *Christian* opinion. The *Christian* has but one God; of which God, the prophet Isaiah speaketh, xlv. 21, "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God, and a Saviour: there is none beside me."

The Apostie Paul knew no God beside the Saviour. "He is the only wise God our Saviour;" Jude 25th verse. The Saviour himself knew no other. Shew us the Father, said Philip, and it sufficeth us. Have I been so long with thee, Philip, and hast thou not known me? *The Father and I are one.* Although the divine nature is infinitely above the human nature, yet like the *body* and *soul* of him, that was exhibited as the figure of him who was to come, they both constituted one man, the man Christ Jesus, in whom dwelt the Godhead bodily. Yea, I repeat, in the human nature of the second Adam, all the fulness of the Godhead dwelt. No, no, no—Jesus will never be subdued. His kingdom is an everlasting kingdom, and his dominion that which shall not pass away. But the Apostle tells us, 1Corinthians, xv. 27, 28, "For he hath put all things under his feet." But, when he saith all things are put under him, *it is manifest that he is excepted who did put all things under him.*

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.

When man was *lost*, the *whole* of human nature was lost as one son, one prodigal son; and when the second Adam has brought this once lost nature in its fulness, in his blessed self, home to the divine nature from whence it wandered, then God shall be all in all; not only in Christ, who is the head of every man, but in every member belonging to that head. It is astonishing, truly astonishing, that it could ever enter into the wild imagination of man, to conceive that Christ Jesus, who, in his human character, always did what was pleasing to the divine nature, should be the last to be subdued! What is *subdued* must previously have been in *opposition*. The term *subjection* implies previous rebellion!!

You will excuse me, my brother; I have enlarged beyond my intention. When engaged upon these subjects, it is with reluctance I quit them.

I believe the articles of Mr. W's faith may be obtained in Philadelphia. Those we make use of are annexed to our hymn book; and if you hear of any vessel bound to this port, if it be your wish, you may receive both together.

I pray God our Saviour to give you, and those with whom you are connected, to grow in grace, and in the knowledge and in the love of God our Saviour.—Farewell.

LETTER LI.

To the Reverend C. R. of W—.

MY FRIEND,

YOUR letter of August 23d by Mr. S. has reached me; I am happy that my intention was answered, respecting the pamphlets with which you tell me you are so much pleased. I shall immediately attend to the hints you have favoured me with, respecting the doctrines you have propagated, as you say, for many

years and in many places, and I shall attend thereto with as much freedom as if my acquaintance had been of long standing.

First, That man was made in the image of God, is clear to all who pay any attention to divine revelation; but it is not so clear, even to the scripturaian, what the Holy Ghost intended thereby. Yet, had we from our infancy been taught by the scriptures of the Old and New-Testaments, instead of the scriptures of the Assembly's Catechism, we should not have been so much at a loss respecting this matter; we should then have seen, that the creating our first parents in the image of God was creating them male and female, and calling *their names Adam*. When we are enabled under the directing influence of the Spirit of truth, who constantly taketh of the things of Jesus, showing them to us, to attend to this figure, we trace therein the glory of wisdom and grace divinely displayed.

The female was first created *in* the male. The God of grace and truth first speaks to her in her husband. First, as a God of grace, Genesis i. 28, "And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it:" &c. &c. And again, Genesis ii. 15, "And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."

Secondly, As a lawgiver, Genesis ii. 16, 17, "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat;

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

It was not until after all this, the woman received a *personal form*, Genesis ii. 22, "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man; in which form, she was still bone of his bone, and flesh of his flesh, as much as when she lay concealed in his side." And that she was made to understand, that what God said to her husband was said to her, while she and her husband made but one *visible* character, is manifest from her reply to the serpent, iii. 2, 3:

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Now, when it is remembered that Adam was a figure of him who was to come, Romans v. 14, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." When reverting to this figure; we behold Christ the second Adam, the substance of that figure, and as he is emphatically styled the husband of the ransomed race, Isaiah liv. 5, "For thy Maker is thine husband; the Lord of hosts is his name: and thy Redeemer the holy One of Israel; the God of the whole earth shall he be called." When we behold this ransomed race, who had grace given them in Christ, (the husband, the second Adam) before the world began, 2 Timothy i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." When we revolve and compare all these testimonies, we see the grace contained in the formation of our nature, and then we are made to understand something of the divine purpose, when he said, *Let us make man in our image.*

But, should I follow the influence of my feelings, it would lead me beyond the bounds usually prescribed to a letter.

Secondly, You add, (and it is a very consolatory consideration) that we are all the offspring of Göd. Yes, our God who is a Spirit, is indeed the Father of our spirits; and if we, being evil, know how to give good gifts to our children, how much more doth our heavenly Father? I think we may venture to assert, that he will be as much more careful to provide for his offspring than we are for ours, as he is more powerful, more wise, and more gracious; and that he has been thus careful for every one of his offspring without exception, is manifest not only by his providential care, in which as a most indulgent Father, (indulgent even to the evil and unthankful,) he openeth his hand and satisfieth the desire of every living thing, Psalm cxlv. 16. But also as a God of grace, giving our Saviour to taste death for every man, which death was the wages of sin, Hebrews ii. 9. And as it is life eternal to know the only true God, he will in this also evince his paternal care; for they shall all, saith the God of truth and grace, know me from the least to the greatest; as it is written, they shall all be taught of God. You are, therefore, strictly correct in saying, that the love of God to man is unchangeable; and you may also add, that

it is unsearchable. But in this is the love of God made manifest, not that we loved him, but that he loved us, and sent his Son to be the propitiation for our sins. Had God loved us because we loved him, to what reward would he have been entitled? Do not even Publicans the same? But as our God has proved his love for us sinners, by giving his Son to be the propitiation for our sins, 1John, iv. 10, in the same way he has proved his love for the whole world, 1John ii. 2. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." As he has done this, we are authorized to place unbounded confidence in the justice, power, love, and mercy of Deity.

Again, you observe, "that Adam as a public character, a federal head, acting not only for himself, but for all mankind, brought his whole posterity into a state of sin, and consequently into the toils of death, which is the wages of sin. Thus death passed upon all men, for all have sinned." Romans, v. 15. Sir, I humbly conceive death did not pass upon our Saviour, as a descendant from Adam, then he would have suffered as a sinner, but as a sinner he could not have been a Saviour.

"Death takes hold of every individual of Adam's offspring, *not only as sinners in him*, but as sinners *with him*, for we have all sinned, and come short of the glory of God." But to the glory of our Saviour be it spoken, he was holy, harmless and undefiled, and separate from sinners. Hebrews, vii. 26. Sir, death did not take hold of Jesus *with* us, as the offspring of Adam, but it took hold of us, and every individual of the offspring of Adam, *in him, as the second Adam*. This was the truth which the love of Christ constrained the apostles to testify, when they declared that if one *died for all*, then *were all dead*. Probably this was the idea you had, although the mode of expression you made use of, did not, as I conceive, on the face of the letter, exactly convey as much.

I beg leave in the freedom of christian, brotherly love, further to observe, that although Jesus Christ was made under the law, to redeem them that were under the law, and that thus being recognised as the representative of lost humanity, indeed as the human nature itself, for it pleased the Father that in him all fulness should dwell, the curses of the law, or the curse in that law, denounced upon every one that continueth not in all things written therein, fell upon him, so that he was made a curse for us; yet, *he was not as one* amongst the rest of the offspring of an apostate head,

doomed to the curse, then he would have been cursed in his *individual character* as a transgressor, which supposition is an impious, blasphemous supposition.

But while he inherited all the promises, as fulfilling every jot and tittle of the law, under which he was made, entitled, fully entitled, by his own complete and perfect obedience, to the reward of blameless rectitude, being in his own individual person free from stain, the Israelite indeed, in whom there was no guilt, he nevertheless, suffered as a *just one*, for us the *unjust*, all that the law of God denounced upon the disobedient. The justice of which transaction is only proved by the *union* subsisting between the perfect head, Christ Jesus, and the offending members, the first Adam and his posterity, which is aptly figured or described, by *the iniquity of his heels*, which was said to compass him about.

It appears, that the first Adam received a law from his Maker, the obedience to which was to be rewarded with life, whilst disobedience thereto was to be punished with death.

But God addressing him as a public head, and of course speaking to us in him, we become interested in the law, and its breach, even to the death. In the fulness of time, however, the second Adam made his appearance, when the law spoke to him, and to us also *in him*, had he failed, we should have been totally ruined, but he having suffered the punishment due to our transgressions, delivered us from death, and having fulfilled all righteousness for us, we became legal heirs of everlasting life. Let me then beg leave, once more to observe, our blessed Lord *died for*, not *in Adam*. *I shudder at the impiety of this God-dishonouring idea ! ! !*

The human family are individuals *in* both the *first* and *second Adam*.

Thus in Adam, all die. Thus in Christ, the second Adam, all are made alive ; and as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Corinthians, xv. 47. "The first man is of the earth, earthy : the second man is the Lord from heaven."

You observe justly, because scripturally, that the head of every man is Christ, that he fulfilled the law for every man, and that every blessing annexed to every good character is ours *in him*, in whom as the seed spoken of to Abraham, all the families of the earth are blessed. Yes, truly, mankind are as much entitled to eternal life, through what Jesus Christ has performed and suf-

ferred, as if every individual, had thus in his own proper person, performed and suffered.

But what mode of expression is that which says, *Christ Jesus is in every man before he believes*. I know of but *one* way that Christ can be *in any man, and that is by faith*. Indeed, except Christ is thus formed in the heart by faith, there can be no capacity for sinning against the law of Christ, against light and knowledge.

But perhaps you mean that God hath given life in Christ Jesus to every man, while in a state of *unbelief*, else they could not sin by disbelieving. Again, with respect to our being *in Christ*, I think the scriptures speak of this particular in a two fold sense. First, as members of the body, of which he, as an individual, is the head; and, secondly, as by faith, putting on the Lord Jesus, and walking in him. Sir, it would be well upon all occasions, rightly to distinguish the words of life. As private Christians, it is our interest and duty thus to do. But as public labourers and *teachers*, it is abundantly more so; nay, it becomes an indispensable requisite.

We should consider ourselves as dwelling among wolves, many of which are in sheep's clothing. Sir, this consideration combining with many others, has induced me to speak of divine revelation with great caution, and while engaged in the promulgation of the truth, as it is in Jesus, I am careful to clothe my ideas, in the language, in the precise, *literal* language of the sacred writings. As a soldier of Christ, there is but one sword, in which I dare to confide; this sword is obviously the sword of the spirit, which is the word of God. If we are instructed, by the Captain of our salvation, how to use this sword, it will be proof against all assaults of the enemy. We should therefore do well diligently to study the sacred scriptures. I profess myself a true scripturarian. I am not conscious of cherishing any religious tenet which is not clearly taught in the scriptures of the Old and New-Testament. But I receive these scriptures as they are taught in those Testaments, and not according to the comments of men. In this I flatter myself we agree. I am obliged by your friendly letter, and happy to observe you thus far acquainted with the truth, as it is in Jesus; and that you are enabled to bear your public testimony in favour of the Redeemer of the world.

I should more fully attend to other subjects contained in your letter but Mr. S. leaves town almost immediately. In compliance

with your request, I have written freely, but I trust you will not consider me either presuming or dictatorial. I do not assume the privilege which belongs to infallibility. I have, in compliance with your expressed wishes, merely remarked, agreeably to that measure of understanding, with which, by the giver of every good and perfect gift, I am endowed. Had we an opportunity of conversing upon these important subjects, we should, perhaps, gradually assimilate; we would try the spirits, we would bring every tenet to the test of the divine word, steadfastly abiding by its sacred authority. Of such an opportunity you give me hope, and I will then show you a letter I have written, which will explain my sentiments upon many points of doctrine, but, in the interim, I wish to hear from you as often as possible. As to my visiting you, it is, at present, out of the question; I have the will, but not the ability; what events futurity may produce, none can say.

I send you a copy of the Union, written by Mr. Relly, to every line of which, I wish you seriously to attend. You will find it an inestimable treasure. May you grow in grace, and in the knowledge of the world's Saviour, may you come up from this wilderness leaning upon the Beloved.—Farewell.

LETTER LII.

To the Reverend Mr. C.

DEAR SIR,

YOUR favour by a gentleman, whose name I have not the pleasure of knowing, has recently been put into my hand, accept my thanks, and as it will not be in my power to be present at the association, I take leave to address you in this way.

You commence your letter by styling me *August Sir*. If I did not know you to be a friend, I should believe you were making a jest of me. Do you know, my dear Sir, the meaning of the word you have selected? It is *royal, magnificent*; I wish you would be so good as to pay attention to what I once took the liberty to men-

tion to you, that is, to get a dictionary, and look for the word you may want to use, that you may not thus write at random. I hope you will excuse this freedom ; I should not thus presume, if I had no regard for you ; I know you did not mean to insult, but to evince your respect for me in the title you have conferred upon me : but the greatest respect I ever wish to receive from any of my fellow labourers, is that which is due to a friend and brother. I am a very imbecile creature, and merit nothing ; but I have obtained mercy of God, and in this mercy, some experience.

You give me a question from somebody, and your answer ; and you desire my *approbation*. To be plain with you, Sir, I do not think either you or I have any business with such matters. Questions may be asked by lisping infancy, which God only can answer.

Sir, I conceive if you had answered the inquirer after truth, in the language of a simple Christian, you would have told him in plain language, that Jesus was the truth. These questions, and these answers, seem a mere trial of skill. You have given a display of some natural abilities in this answer of yours, and shown us that if you had been a man of education, you might have been a poet. But what would you have been the better for that ?

Beside, give me leave to tell you, my dear Sir, that such arguments as these never did any good in the world ; there are arguments which *must* have more weight than these ; arguments drawn from a consideration of that peace we experience in our own bosoms, as often as we are enabled to act in conformity to our characters as men, and as Christians.

It will never be of any advantage to tell mankind that *evil* is *good* ; you may as well tell them that *light* is *darkness*, and *pain*, *pleasure*. What, though both may be alike to the Creator, whom our conduct cannot *essentially* affect, as he is an independent, self-existent Being, *evil* and *good* can never be alike to the creature. What, though *God* can bring *good* out of *evil*, we cannot. It is more common for us to bring *evil* out of *good*.

Secret things belong to God, but things revealed, to us, and to our children. But it is revealed to us, that we are bought with a price, and that, therefore, we are not our own, that we are bound to *serve God in our bodies, and our spirits, which are his*.

It is revealed unto us that we are the servants of whomsoever we obey ; nor are we at a loss to know what will serve God, or what will gratify the adversary.

Have we not been too long engaged in mere theories, in defining terms, and explaining doctrines, in furnishing the *heads*, rather than the *hearts* of our hearers?

We have been talking a vast deal *about God*, and saying but little *to God*; we have been wholly engaged in defining the doctrine of God our Saviour, but too inattentive to the adorning thereof. Because my garments are no part of my body, shall I therefore throw them away? Because the adornings are not the doctrine, shall I neglect them, and expose the nakedness of God's children? How many barren and unfruitful souls are there, who in *words profess*, but in *works deny God*! Alas, this is too much the case with us all!

Sir, evil has not lost its name; nor did Jesus Christ come so much to let us know, "what we call evil *he ordained*, and *for good ordained it*," as to *destroy this evil*. Why, what a dreadful, shocking idea it is, to hold up among poor, ignorant people, *that all evil ever since the world began was intended by God for universal good*! Believe me, the wisest men who ever touched upon these subjects only gave proof positive of their own folly. Let us, my friend, keep clear of these *hidden matters*. Let us *one and all* say with the Apostle, Cease to do evil, learn to do well. We know but very little about this *great scale* of which you seem so familiarly to speak; we are *little folks*, and it would better become us to confine ourselves to the scale by which God has directed us to measure.

It was not sin that brought salvation to the soul—far, very far from it; nay, it was *sin* that brought destruction to the soul. But Christ Jesus, who knew no sin, brought salvation to the members of his mystical body.

Will you permit a poor, weak creature, who hath obtained some little experience in the ways of God as manifested in his works, and who feels two sentiments strong in his bosom, love to God, and love to man, will you, I say, suffer me to give you the plan which I endeavour to adopt, and in which I wish to persevere as long as I am allowed to go in and out before God's people?

First, I trust I shall hold fast the profession of my faith without wavering, and continue to preach Jesus as he is, the Saviour of the world.

Secondly, It is my wish constantly to inculcate the necessity of attending to the injunctions found in the divine word, respecting the conduct of believers.

Thirdly, I would cultivate an unceasing solicitude relative to my own conduct, endeavouring by every action of my life, to give an example of the lessons which I would constantly deliver: I would avoid, as much as possible, that trifling levity of character, which ranks the Christian with the buffoon; and I would lead the people, wherever I may be, to the throne of their heavenly Father. It is of incalculable advantage to the soul, to hold communion with God in prayer. There never was a child of God under the influence of the Spirit's teaching, who did not hold communion with God in prayer: and much, very much, both negatively and positively is gained thereby. A Christian without prayer is like a body without a soul. Sin is called the plague of the heart; Jesus is called the physician of value; the sick need a physician; and is not such a physician as the world's Saviour worth inquiring after?

How glorious soever that truth which assures us, Jesus put away sin by the sacrifice of himself, we know this truth is the truth as *it is in Jesus*. In us, in our individual selves, we still find the plague of the heart so prevalent, that when we would do good, evil is present with us; and it is our interest to cry to God continually, to save us from this evil.

We have been too inattentive to these things, and I tremble lest this lax and careless conduct should arrest the progress of truth. Let me then recommend to you, my brother, (and I do it with the greatest sincerity,) to hold constant communion with your God in prayer; in private, in your family, in every family where you may occasionally sojourn, and let them know you do not thus conduct in conformity to custom, but from an expectation of the advantages to be derived therefrom. Let it not be said, that the Methodists take delight in addressing their God in prayer, but the *Universalists do not*. God knows there is no religious sect that hath so much need of prayer; there is none that hath so many opposers, and our sense of obligation to him who is the only wise God our Saviour, is, or *ought to be*, greater than that of any other description among mankind.

It is said, the prayer of the righteous man availeth much in the sight of the Lord; and because there is but one who is perfectly righteous, it is therefore thought by some, that only this *one perfect character ought to pray*. Why then do preachers pray in their pulpits? But so far is this mode of reasoning from being

conclusive against prayer, that it furnishes the strongest argument for prayer. But in prayer we are admonished to ask in the name of the Redeemer, to put on the Lord Jesus Christ, to stand *in* the name and character of our elder brother. Sir, I would endeavour by all means to encourage a spirit of prayer among my hearers and friends. Praying, said a devout spirit, will oblige us to leave sinning, and sinning will oblige us to leave praying. For God's sake, for your own sake, for the sake of the people among whom you labour, for the sake of your little family, be instant in prayer; and let me, I entreat you, obtain an interest in your prayers. Let your orisons ascend unto the Father, our Emmanuel, in my behalf, that God would enable me both by precept and example, to be useful in my day, and more so in the evening than in the morning of my life.

I pray God to be with you when you associate with your brethren; I pray that you may pass your time with pleasure and profit, and may the hearts of your hearers be affected. Enforce, I again beseech you, the necessity of supplicating, of continually supplicating the Father of mercies. May you be drawn together by ardent sincerity, may religion be the business of your lives, and may you find your Saviour ever with you.

For me, I trust I shall soon have my discharge from this world of pain, of sin, and of sorrow; and my last prayer to almighty God shall be, that they who may come after me, may be careful to add to their faith, virtue, adorning in all things the doctrine of God our Saviour.—Farewell.

LETTER LIII.

To the Rev. Mr. —, of —.

MY EVER DEAR FRIEND,

YOUR obliging favour is in my hand; what would I not give to have you at this moment seated at my elbow. In such circumstances, I could a tale unfold, which, or I am greatly mistaken

in your character, would make you keenly feel. You expressed great pleasure on seeing me at Convention. I believe you are my friend; I believe you are a friend to the family of man; and I think that I myself am attached to my species; and I am right happy whenever my Saviour gives me an opportunity of contributing to the welfare of any human being.

My purpose in meeting with the Convention was to impart unto my fellow-men some spiritual gift, such as, through the sacred oracles, I have received of the Lord. I was pleased with the attention bestowed upon me by my brethren, and yet I will confess, my pleasure was not unmixed. But from an individual, a Mr. —, then received into our brotherhood and fellowship, I have since suffered much. Visiting Boston, he associated with many of my friends; some were made unhappy, and many strange reports reached my ears; he addressed me by letter, and in a manner strongly resembling insult. I sought him out, took him home with me to dinner, after which, we retired into my study, when, conversing with him as one friend converseth with another, I informed him I had been told he believed the *first Adam* was *Christ Jesus*, with the same breath assuring him, that I did not admit the truth of the report, that I regarded it as a calumny of the same description of those with which I myself had been so frequently tortured. Certainly, my dear Sir, I added, we have only to read 1 Cor. xv. 46, 47, to determine this matter.

“Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.

“The first man is of the earth, earthy; the second man is the Lord from heaven.”

Sir, I have affirmed this report concerning you cannot be true.

“But I really did say, and I really do think, however it may affect you, that the first Adam was Jesus Christ. I call no man master, Sir, one is my master, who is in heaven.”

I was going to give you our conversation, but I have neither leisure nor patience. I mentioned to him the *scape goat*; two goats were selected, one for the Lord, and the other for the devil, or Azazel, literally translated devil. These were exhibited as types, the one of the Lord, and the other of the adversary. The goat, on which the Lord's lot fell, was made a sacrifice for sin, this is strikingly figurative of the Redeemer; but *after* the sacrifice, *after* the atonement, the sins of the people were separated from them, and

restored to him, from whom those sins originated, to the scape goat, to Azazel or the devil, after which ceremony, this scape goat was sent into a land of forgetfulness, into the wilderness, whence he was not to return, thus being rendered an expressive type of the adversary.

He assured me his views were totally dissimilar, that his opinions were the reverse, he did not believe there was any such being as the devil, and that, therefore, of course, all evil originating from God, this immaculate Being must assuredly be the only sinner in the universe ! ! God was the sinning Adam, and it seems he made a mistake when he said unto the serpent, Because thou hast done this thou art cursed. Horrible ! most horrible ! what heart is not appalled at such blasphemy ! this bewildered man asserted, that as I made the scape goat a figure of the devil, he should in future declare, that I supposed the devil the Saviour of the world ! ! ! I was thunderstruck ; every faculty of my soul was agonized. Sir, had he taken a pistol from his pocket, threatening to blow my brains out, if I did not deliver my purse, I should not have been more surprised, more completely terrified. I censured myself for conversing with him without witnesses ; you can have no idea of the anguish of my soul upon this occasion ! !

Permit me, Sir, to ask, and I entreat, I beseech you to answer me, do the associated preachers of Universalism adopt such principles as this gentleman avows ? Do they really affirm there is no devil, and of course no works of the devil ? What then did the Redeemer descend from the highest heavens to destroy ? Doth not the sacred text declare that Christ Jesus was manifested to abolish death, and him who had the power of death, that is, the devil ? But if there be no fallen angels, then all evil, moral and natural, originates from God ! and there can be but *one sinner in the creation*, but one sinner in the universe ; or there never was any sin, any transgression ! What then becomes of the Bible ? My soul sickens, and my limbs tremble, while penning such impious, such profane conclusions, as are inevitably involved in such God-dishonouring principles. Once more I pray you tell me whether all your associated preachers thus think, thus speak ? or if happily there be exceptions, for the love of heaven, name them to me ; I am pierced to the soul. Hasten to me your answer ; hasten your presence, and accept lodgings in the house of your friend and brother.—Farewell.

LETTER LIV.

To Mr. M. of Pennsylvania.

MY GREATLY VALUED FRIEND,

YOU have received so kindly the feeble efforts made in my last letter, that almost in the moment after perusing your responses, I am seated for the purpose of replying.

I am, my much loved friend, exceedingly pleased to learn that the assurance of the affection of my whole self is so pleasing to you ; in this communication I read an assurance of your affection for us, which is to each of us a source of much satisfaction.

I hardly ever recur to my friend M. without pleasure mingled with pain. Pleasure, that we have at last met as friends, and pain, that our meeting in this character has been so long delayed. However, we will not look backward with regret, but forward with pleasing hope.

Our mutual friends in your city have given you a pleasing account of our journey, but should I ever live to see you again, you shall have a more pleasing, because a more circumstantial account, in a series of letters penned by our mutual friend to her parents, while on her journey. I am happy that the account you received was delivered with warmth of affection, both to her and to me, and that I can trace this affection to its source, the invigorating fire of divine love. This fire of divine love may be removed, but it can never be extinguished ; and it is no doubt of the same quality with that fire which shall burn as an oven, until every particle of the chaff of God's harvest shall be consumed.

Well, therefore, do you observe, that "this prepared day of the Lord is a day, in the which, all who know the Lord may with propriety rejoice, and make melody." Yes, I am well persuaded that the day of vengeance of our God will not close, before all that mourn are comforted. Isaiah lxi. 2.

I thank you for your consoling observations on the affection of my brethren ; such reflections are worthy of the friend, and of the Christian ; they give pleasure, and they lead to peace. We ought

to have but *one* master, but *one* leader ; directed by this great Master, we salute no man by the way, and it is only in following the direction of this unerring guide, that the peace of the bosom can be ensured. The experience of my whole life corresponds with this sentiment, The paths of wisdom are the only paths wherein peace can be found. O, that men were wise ! O, that they were acquainted with truth ! O, for that strength of mind which may enable me to persevere in the paths of wisdom !

Assuredly, my friend, the sacred writings abound with information, calculated to render us, as preachers, and as men, wise unto salvation. But we are destitute of that spirit, which in the first instance dictated these good sayings to men of God, in order to witness with our spirits, that we may understand and feel their power ; and when, by knowing and believing, we are brought into the way of peace, what, beside the strong power of God, can keep us, through faith unto salvation ? Whether we consider ourselves as *public* or *private* witnesses for God, it is hard to keep in the way of peace. As a promulgator of the gospel of the grace of God, how many plausible pretences for turning to the right hand, or to the left !

The path you point out really seems, when we look at the things which are seen, to be a right hand path. You say that sinners should be made acquainted with the truly tremendous terrors of the future world, terrors designed for abandoned, wicked and profane persons, that they should know that there shall be tribulation, anguish and sorrow, upon every soul of man that doeth evil, and in so just a proportion, that every man shall bear the punishment of his own iniquity.

But, my friend, supposing I could use the best language ever yet invented by the wisdom of man ; suppose I had the tongue of the archangel, which is destined to wake the sleeping dead, and were to employ those powers in the way you point out, what in that case would become of my commission received from my Prince ? How would this be preaching the gospel to every creature, or to any creature ? What, in bearing such a testimony, must I do with the ministry of reconciliation committed unto me, to wit, that God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses ? How should I dare to open the Bible, lest the prophet Isaiah should stare me in the face, telling me that when all, like sheep, had gone astray, the Lord laid on Jesus the iniquities of us all, and that he, Jesus, was wounded for our trans-

gressions, and bruised for our iniquities? Or how should I feel if I should meet with the prophet Daniel, declaring in his strong energetic manner, Messiah shall be cut off, but not for himself; he shall make reconciliation for iniquity? Or what must be my feelings when I meet in the paradisaical walks of the New-Testament, the honest, faithful ambassadors of this Master, of whom I called myself an ambassador, when I hear one declare, He bear all our sins in his own body on the tree, and another, he put away sin by the sacrifice of himself, and that he made peace by the blood of his cross.

In short, go where I would, I should meet Jesus in the character of a Saviour, of the *Saviour of the world*. But whenever or wherever I met him, what shame and confusion of face must be my portion, if, instead of preaching glad tidings to every creature, I had, in the vain conceit of making mankind better, sought to rectify the commands of my Redeemer, and preached unto the people *sad* tidings of *sad* tidings, thus assuring every sinner that he should bear the punishment of his iniquities?

And how, my friend, could I, were I thus to proceed, answer to the charge that would be exhibited against me, before my gracious Master, for robbing *him* of the honour due unto his name, who suffered for the *unjust* to bring them to God, and who died for the sins of the world? Shall I dare to betray my Master into the hands of his enemies by saying that after all he has done, he has left mankind precisely where they were left by Moses, exposed to all the terrors of an unfulfilled law, and unsatisfied justice?

Shall I first tell them that Christ Jesus is the Saviour of all men, and then tell every soul of man that doeth evil (which is every man) that they are not saved, that Jesus Christ, instead of saving them, has left them to bear their own iniquities, and the just proportion of punishment due unto crimes? Were such my testimony, how should I suffer by comparison with the apostle to the Gentiles, whose doctrines were never *yea* and *no*, but *yea* and *amen* to the glory of God the Father?

But suppose I should preach the terrors of a future world, and so preach, that every man should really believe that he should bear in his own person, as much punishment as in justice his iniquity deserved, what would be the consequence of his thus believing? Would he love God the better? He may, indeed, be more afraid of God, but is there any fear in love? perfect love casteth out fear.

Believers of such a doctrine would bear no resemblance to the believers of the doctrines of God our Saviour, who, in consequence of their believing that Jesus by the grace of God tasted death for them, can now serve God without fear, not having received the spirit of bondage again to fear.

Besides, such preaching would not answer our purpose ; it would not be productive of obedience in the first instance, the obedience of faith, and as to obedience of any other description whatsoever, is not of faith, is sin, for without faith it is impossible to please God. But you will say the apostles themselves have taught that God will reward every man. True, but in what portion of scripture, or indeed any where else, are *rewards* and *punishments* considered as *synonymous terms* ? God may *reward* every man according to his works without doing the least *injury to the Saviour*. But if the iniquity of every man merited death, or whatever punishment it merited, to declare that every man should suffer this, *is doing great injury to the Saviour*. It is taking from him the crown which he wears *as a Saviour* ; it is taking this crown from his sacred head and putting it on the head of the sinner, who, in consequence of suffering in his *own person the punishment due unto his own sin*, becomes in that case, *his own Saviour*. This would, indeed, be trampling under foot the blood of the covenant, through which is preached remission of sins, and through which they are sanctified.

I am, my friend, a preacher of the gospel ; a dispensation of the gospel is committed unto me, and woe be to me if I preach it not ; nor dare I mix therewith the language of the law, this would be to sow the field with different seeds ; this mixture would not have a tendency to espouse my hearers to Christ as chaste virgins, it would rather lead them to live in adultery. The law was a former husband, this husband, who, like Moses was a bloody husband with all his terrors, is dead and buried, and we are married unto another, which is Christ ; but if we preach him and the law, also, we then insist that our hearers are to live with two husbands, and so teach them to live in adultery.

Let us not do this great evil and sin against God, that good may come of it. O ! that the love of God may constrain us, because we thus judge, that if one died for all, then were all dead, and let us persuade men in consequence of Christ Jesus dying for them, not to live unto themselves, but unto him who died for them ; if they do not live unto him, whose service is perfect freedom, it is they

who will be the losers, and not that God whom their services can never profit.

Thus much, from the impulse of the moment, I have taken the freedom to say in answer to that part of your letter in which you so solemnly, and so affectionately exhort or admonish me; and let me add, when a friend so much revered, as is the friend to whom I am writing, so earnestly requests that in all my services wherever my lot may be cast, I may inculcate the terrors of the future world, nothing but the prior commands of my blessed Master, and the inclination I have to *obey him* could prevent me from complying with his request. I am well persuaded it would be the only means of silencing the *unbelieving* world, and in fact, being then in their own spirit as an *adulterous generation*, they would soon learn to love their own.

I request your pardon for dwelling so long on this subject; indeed, your character is a pledge of your indulgence, and after all, I flatter myself you are one with me in spirit, although we may not speak the same dialect.

I thank you for the particular account with which you have favoured me of our christian friends, I am wholly indebted to you for all the intelligence I have received. My heart is often with them. You say the doctrine of Universal Salvation gains ground; but it seems this doctrine is accompanied with a reproach; that is, it is unfriendly to the doctrine of future punishments, indeed, this was what rendered this doctrine odious in every age of the world; for a great part of mankind live on the fear and terrors excited by what the rest are taught to expect in futurity.

But, although I cannot preach a Universal Salvation, that differs but very little from universal damnation, although I cannot plead for the continuance of the former husband, yet I can affirm, that no one in the present or future world will find life, peace, rest, or happiness, until he believes in, and puts on the Lord Jesus. But whatever they suffer here or hereafter, will be from themselves and not from the Saviour, and *even this they shall be saved from in the day of the Lord*, when God shall take away the stony out of their hearts, and give them hearts of flesh. Many will experience future misery, it is a consequence, and will be the coeval of darkness. God all gracious hasten the day of vision, when every eye shall see, and seeing believe, and believing enter into rest, and find that peace,

and that joy wick is the certain consequence of knowing what God hath done for our souls.

I thank you for the extract from Mr. W's letter, I love the man in my heart, and wish him the knowledge of God more perfectly. But when I come to the close of the extract, and hear him, with the rest of mankind, speaking of *Jesus Christ* in some future day as being brought into *subjection* to the Father, that *God* may be all in all, I am astonished! Is it possible this dear man hath written a book to prove the divinity, that is the *Deity* of our Saviour, of the God we worship, that there is but *one God*, and that Jesus Christ is the only wise God our Saviour; and yet the advocate for this doctrine tells us that Jesus shall be brought into **SUBJECTION** to the Father, that *God* may, from that time forward, be all in all? O! for the time when this Babylonish dialect will be no longer in use. Is it not easy to see, that bringing into subjection presupposes rebellion? When was Jesus Christ as an individual in rebellion? Was not the human nature in rebellion? Was not this the prodigal son finally to be brought into subjection? And is it not manifest that he who brought him into subjection is excepted when it is said, all things were put under him?

Your remarks on the temper of my mistaken opponents are very just. Yea, verily, verily, they who do as much as they can, would do more if they could. The principles advanced by that old gentleman is rapidly gaining ground! When the Son of man cometh shall he find faith upon the earth? O, how strong is the spirit of antichrist in this our day! he indeed sheweth himself that he is God, and even passes among his Votaries for the true Christ. May Almighty God keep both you and me from his power.

I am happy to learn my good friend G. has been with you; he is indeed a worthy man, and much am I and mine indebted to him. I am fearful you will not have patience to travel through this tedious letter: but let me not add to its length by apologies. Write to me, I pray you, without delay. I have the honour to be your obliged and truly grateful friend, &c. &c. &c.

LETTER LV.

To Mr. K.

SIR,

To be properly qualified as an objector to the doctrine of which I am an humble advocate, you should first understand it, and in order to understand it, you should hear it.

If after hearing and understanding, you should find yourself able, and willing to urge objections, it would in my opinion, be abundantly more advantageous to bring them forward in presence of the congregation to which I preach. If your objections should be found rational, we will cheerfully attend thereto, and should your arguments be sufficiently weighty and powerful to produce conviction, we will not hesitate to adopt your creed.

Should your objections prove light, and immaterial, they may probably be blown away by the breath of God's mouth.

You talk of *originals*, alas! you have no *originals*. I would travel far to see an original; the very term copy or translation destroys this idea. The knowledge of Hebrew, or Greek, or any other language, in which the sacred writings have been embodied, has never yet been found sufficient to communicate an acquaintance with the things of God.

I am sorry if I have hurt your feelings by suggesting the possibility of your inattention to some particular passages of scripture. I did not, I do not wish to offend. The Bible is a very large book, it is not to be supposed that any one can understand or remember the whole. No man is obliged to carry a concordance in his head. There may be room for both you and me to improve. It is my wish to receive and to communicate by every legitimate method. But, as I have not much leisure, it is incumbent upon me to make the most of my time, and it is therefore, I prefer your urging your objections to the gospel, in public rather than in private, as our conference would thus be rendered more extensively useful. To a record of the arguments which may be brought forward, I can

have no objection. My object is to elucidate truth, and in thus doing, I am willing to surrender every consideration which can be considered as merely personal.

I am, Sir, with due respect, your most obedient,
very humble servant, &c. &c.

LETTER LVI.

To a Christian Friend.

I TOLD you I would write to you, and I set about performing my promise. Had I not a great opinion of you, and were not my attachment to you very strong, perhaps I should not have remained so long silent. It is my desire to comprise what I would say in a small compass, and yet I have much to say. I wish to gratify you, and I am aware that nothing but plain, familiar language, will answer this purpose.

Reflecting this morning upon this subject, the resolution of the Apostle Paul occurred forcibly to my mind: I am determined to know nothing among you, save Christ Jesus and him crucified. What was his determination, when engaged in speaking to his hearers, shall be mine in writing to you. Some may suppose this subject would be soon exhausted—far, very far from it. The Apostle himself knew it but in part, nor he alone; he speaks in the plural: *We know but in part*. But if we make this inexhaustible theme our study, we shall grow in grace, and in the knowledge and love of God, and of his Son Jesus Christ.

In order, however, to make Jesus and him crucified, our abiding and enduring theme, we must be acquainted with him; but his name, his person, his fulness, his words, his works, can be known only by the Spirit of God, and by those to whom that spirit makes him manifest. It is the spirit of truth alone that can take of the things of Jesus, and show them unto us; for no man can know the things of God, but by the spirit of God.

Before the Apostle had made the above determination, God had revealed his Son in him. Had not God in mercy given him the revelation of his Son, he would still have reasoned with flesh and blood, and continued to persecute those who believed the gospel which he afterwards preached.

But you will ask, is there no way to obtain the knowledge of Christ Jesus and him crucified, but in the way and manner in which it was obtained by Saul of Tarsus? I answer, certainly there is. The scriptures of the Old and New-Testament, are, if they be permitted to speak for themselves, sufficient to make us wise unto salvation; and trust me, my very dear friend, it is by the scriptures that the Spirit of God brings us acquainted with the Son of God. Our Saviour recommends the study of the scriptures for the purpose of obtaining an acquaintance with himself. Search the scriptures, said he, for they are they which testify of me. Yet it is plain from these very scriptures, that although there may be no miraculous intervention of the Spirit of God as in the instance of our Apostle, yet the veil must be taken away, the eyes of the understanding must be opened, and all this by the Spirit of God, who, by whatever medium he may think proper to operate, is alone able as a great and almighty Agent, to open the understanding and accomplish this great work. This among the Jews was strikingly exemplified; they understood neither the law nor the prophets. Why? Because the veil was upon their hearts; and it is as true among the Gentiles when they read the gospel, and yet discern not the life of the world. God, I repeat, must open the heart and enable the soul to understand the scriptures, before we can perceive, that in them, which, through their instrumentality, the divine Spirit illustrates and confirms. But even when the Spirit of God renders luminous what Scribes instructed in the mysteries of the kingdom, were directed to record respecting the Saviour of the world, we can no more make others receive the truth except the Spirit accompanies our words, than we could before ourselves, understand the scriptures unaided by the witnessing Spirit. No man can call Jesus, Lord, but by the Spirit of God. We may as easily teach a blind man to understand what we mean by the colours of the rainbow, as teach a man uninformed by the divine Spirit, what we mean by the Spirit's teaching. But, as from the testimony of our eyes, we have full conviction of the difference of colours, abundantly sufficient to satisfy ourselves, although not enough to satisfy the blind man; so

we have sufficient evidence to fill our own souls with joy and peace in believing, when the Spirit witnesseth with our spirits to the truth as revealed in the scriptures.

When, therefore, we hold forth the word of life, we look to God to open the ears of those who attend on our labours. When, as a candle set upon a candlestick, we let our light shine before men, we look to God to open the eyes of the understanding, for we know without God we can do nothing.

When the Apostle determined to know nothing but Christ and him crucified, I am persuaded he was convinced of the truth of this testimony, for he asserts, We are workers together with God. Thus, it is plain we can only speak to the outward ear; it is God must speak to the heart. Paul may plant, and Apollos water, but it is God who giveth the increase: but believing this, we sow in hope, firmly determining with our Apostle, to know nothing amongst men as preachers of the gospel, save Jesus Christ and him crucified. Nor is this, as we hinted, a barren subject. There are, indeed, who might find little to say, if thus circumscribed. There are, who, thus confined, would suppose they must lay aside wisdom, righteousness, and sanctification; but *we* have not so learned Christ. All those who are taught by his Spirit will know that in forming this resolution, the whole Bible is their field; and that it is in a crucified Redeemer, and in him alone, that the divine testimonies contained in the book of God consist; for they are they that testify of him. Abiding by this apostolic determination, we can preach the truth, the whole truth as it is in Jesus, and prove positively that every sacred testimony is *yea* and *amen* in him, to the glory of the Father.

Those who have learned of the Father, and consequently come unto Jesus, can preach the righteousness of the law without deviating from the apostolic determination; for Christ Jesus was made under the law, and he graciously informs us, He came not to destroy the law, but to fulfil the law; and as *righteousness* is nothing less than a *perfect obedience* to the full extent of the commandment, how broad soever it may be, as Jesus made under the law, obeyed every precept until every jot and tittle was fulfilled; in proclaiming the righteousness of the law we proclaim Christ Jesus, especially as we are expressly told the name whereby he shall be called, is the Lord our righteousness. We can preach even the curses of the law, and yet know nothing but Christ and him crucified. Yea, we can preach them in their full extent, both with respect to the

vengeance contained therein, and the fulness of the offending nature, against which those curses were denounced.

The curses of the law seem summed up in these words; the soul that sinneth shall die. The subjects on whom this death, as the wages of sin in the law takes hold, are all mankind; *for all have sinned*. But when we see Christ crucified, we see both the one and the other. When I, said he, am lifted up from the earth, I will draw all men unto me: and this he spake signifying what death he should die. Hence, the Apostle—The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they *who live should not henceforth live unto themselves, but unto him who died for them, and rose again*, is from the sacred records abundantly manifest. This, I am well persuaded, was what the prophet Isaiah had in view, xxvi. 19, "*Thy dead shall live, my dead body shall they arise.*" Thus stands the text in the original. You will please to take notice, that every word in the sacred volume printed in italicks, is not to be found in any copy of the Bible, extant in the languages in which it was first written; those words are supplied by translators. From these and many other passages I learn, that the souls which sinned were as fully considered in the second Adam in his death, as they were in the death of the first Adam. Thus, you will observe, we can preach what the scriptures declare, of the death of all men as the wages of sin, without losing sight of Jesus Christ and him crucified.

Again, we can preach the curses of the law in their full extent and yet know nothing but Christ Jesus and him crucified; for the law can never carry its curses further than Christ, who is the *end of the law*, and who was made a curse for us, as it is written, cursed is every one that hangeth on a tree. We can preach the new birth, looking with a single eye unto Christ, who was born in the city of David. In that glorious, in that mysterious birth, we see the *man born of God that sinneth not, whom the wicked one toucheth not, who cannot sin because he is born of God*, to which state believers by faith arise, beholding Jesus as their head and themselves as members of his immaculate body. The head of every man is Christ, and the head of Christ is God. Genuine believers are persuaded, that the *head and members were born together*. In the birth of the Redeemer in whom dwelt all fulness, they behold all old things pass away, and all things become new. Thus, while

determining to know nothing but Christ Jesus, we can consistently preach the new creation. In him we can see all things gathered *into one*; we behold the new creature without spot, or wrinkle, or any such thing. And, looking to Christ Jesus in whom we are created anew, we can say to every descendant of Adam, Behold, all old things are passed away, and all things are become new!

The Christian who determines with the Apostle to know nothing but Christ and him crucified, can preach that holiness, without which no man can see the Lord; without which, neither Noah, Daniel, nor Job, Peter, James, nor John, nor any other of the Old or New-Testament saints could ever see the Lord, and for this reason, Because, saith the *Holy One of Israel*, no man cometh to the Father but by ME.

In the same consistent view, he who is taught of God can preach *sanctification*, and that *not in part*, as they who know not our Lord Jesus, nor the power of his resurrection, are ever dwelling upon this rich blessing, but perfect, perfect *in him*, who is made of God unto us sanctification. Yea, verily, the taught of God can proclaim a sanctification perfect and entire, lacking nothing; for they can preach a crucified Redeemer who said unto his Father, I in them, and thou in me, that they may be made perfect in *one*.

The Christian speaker who determines to know nothing but Christ and him crucified, can proclaim glory to God in the highest, and on earth peace and good will towards men; and this he can do, because Jesus said, I have glorified thee on earth, I have finished the work thou gavest me to do. He can preach peace, because this man is our peace, even when the Assyrian cometh into our land; he can preach peace to every creature, because having made peace through the blood of his cross, it pleased the Father that in him all fulness should dwell, and by him to reconcile all things unto himself; by him, I say, whether they be things on earth, or things in heaven, even those who were sometimes alienated, and enemies in their minds by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present them holy and blameless in his sight, Colossians i. 19, 20, 21, 22.

“For now in Christ Jesus, ye who were sometimes far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make in himself of

twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby ; and came and preached peace to you which were afar off, and to those which were nigh ; for through him we both have access by one spirit unto the Father," Ephesians ii. 13, 14, 15, 16, 17, 18.

Thus being determined to know nothing but Christ Jesus and him crucified, we can nevertheless preach peace to those who were nigh, and as fully to those that were afar off, by assuring them that in Christ crucified the enmity is slain. In preaching a crucified Redeemer dying for the sins of the world, we preach reconciliation ; for God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, 2Corinthians, v. 19.

But what is there which pertaineth to the divine and human nature, that is not found in Christ, and in him crucified ? He is the Alpha and Omega, the first and the last ; the Creator, and the creature ; the God, and the man ; the Father, and the child ; the child born, the Son given ; the everlasting Father, and the mighty God. He was made sin for us, and he is made of God unto us righteousness ; he was wounded for our transgressions, and by his stripes we are healed, Isaiah liii. 5.

He was condemned as a criminal, when he was numbered with transgressors ; yet all judgment was committed unto him. He died in this world for the sin of the world ; and yet, as long as he was in the world, he was the light of the world, John ix. v. And this light was the life of men, John i. 4. In him was life, and this life was the light of men. He was the fairest among ten thousand, and altogether lovely ; yet his visage was more marred than any man's. He was found in the form of a servant, and was really a servant, and yet he was Lord of all. He was full of grace and truth, yet he, his own self, bear our sins in his own body on the tree, 1Peter ii. 24.

In one word, it pleased the Father that in him all fulness should dwell. Can we too often recur to this precious passage ? The fulness of God dwelt in Jesus ; for in him dwelleth all the fulness of the Godhead bodily, Colossians ii. 9. The fulness of the humanity ; for the head of every man is Christ. The first man, Adam, was made a living soul ; the last Adam, a quickening spirit. Thus, as in Adam all die, even so in Christ shall all be made alive. He was the fulness of our iniquity ; for all we like sheep have gone astray, we have turned every one to his own way, and the Lord laid on

him the iniquity of us all. He was the fulness of our righteousness; for it is written, there is none righteous, no, not one, Rom. iii. 10.

“But now the righteousness of God without the law is manifested, being witnessed by the law, and the prophets; even the righteousness of God *by faith of Jesus Christ* unto all, and upon all them that believe; for there is no difference.” Romans iii. 21, 22. “We are all as an unclean thing, and all our righteousnesses are as filthy rags.” Isaiah lxiv. 6. Therefore, “in the Lord shall all the seed of Israel be justified.” Isaiah xlv. 25. “And this is his name whereby he shall be called, the Lord our righteousness.” Jeremiah xxiii. 6.

Thus, when we determine to know nothing but Christ, and him crucified, we know every thing which the scriptures can teach us. For in the scriptures we find “the fulness of him that filleth all in all.” Ephesians i. 23. “But Christ is all, and in all.” Colossians iii. 11.

Is it not plain that without our divine Master we can do nothing? How much are those to be pitied, who are ever labouring to prove from the scripture, what the scripture every where reprobates; and how supremely blessed are those, who know that joyful sound, which, in the scriptures, is gone out into the whole earth. Happy, indeed, are those individuals who are made wise unto salvation. They go on from strength to strength, in the faithful persuasion, that their lives are hid with Christ in God, and although in this world they have tribulation, they know that in Jesus they shall have peace. It is true that in this world they may, as their divine Master was, be looked upon as the offscouring of all things, yet they are well persuaded, when he who is their life shall appear, they also shall appear with him in glory; for while they are sensible that in them, that is, in their flesh, dwells no good thing, they are fully satisfied that in Christ Jesus they have all spiritual blessings, and although living in this world, they feel that they are of the earth, earthy, though they experience a war in their members warring against the law of their minds; though they know by woful experience, that when they would do good, evil is present with them, so that the good they would do, they do not, and the evil they would not do, that they do. Yet in the midst of all these discouraging circumstances, they have an answer of a good conscience towards God, by the resurrection of Jesus Christ from the dead, in whom they know, and are assured, they are complete. For living by

faith, they live Godly in Christ Jesus, who is the only never-failing object of their faith, as believers, and the author and finisher of their faith, as their complete Saviour.

Those who are enabled thus to think are Christians. They are of the true circumcision who worship God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh; and such will have peace and joy in believing.

I think you once asked me if the attainment of such a state might not be termed *regeneration*? But this cannot be, for our nature created anew in Christ Jesus was the true regeneration; that is, obviously, the generation generated over again. But do our sentiments exclude the work of the spirit? God forbid. Nay, they establish the work of the spirit, because no man can know the things of God, but by the spirit of God. !

Were I writing to an individual, unacquainted with the work of the Spirit, that divine Comforter, who, taking of the things of Jesus, makes them manifest to the soul, giving peace and joy in believing, I would spend some time in answering objections, but I know you have learned of the Father, and have received from the Holy One, that sacred unction, that will teach you all those things which are needful for you to know. That God, who hath begun a good work in your heart, will carry it on to perfection.

May you be strong in the Lord, and in the power of his might. Go on, my friend, and under the banners of the Captain of our salvation, fight the good fight of faith.

Like a true disciple of Christ Jesus take up your cross, and follow him, through evil, and through good report, for we shall most assuredly see the end of our faith, the salvation of our souls. Yet a little while, and we shall hear a voice saying unto us, Come up hither. I trust, that God, unsealing your lips, will give you to shew forth his most worthy praise. Wherever two or three are gathered together in the name of our Emmanuel, he will be with them.

Give my kindest regards to all who love our Saviour; I hope to see you in the course of the approaching summer; and, in the mean time, I pray you let me hear from you.

I am ever your affectionate friend, and faithful servant,

LETTER LVII.

To a Writer.

SIR,

SOME time since being on a visit to B——, and having some business to transact with your printer, he put into my hands a narrative of the proceedings of the Baptist church against you, and in looking over some of your concluding remarks thereon, I was astonished to perceive you had fallen into the popular error, respecting the attempts made by me to illustrate the doctrine of the great and finished salvation. But as you appear to be a man of sense and principle, and of course, capable of feeling pain from a misrepresentation of your own sentiments, I am persuaded you will hold yourself obliged to me for setting you right in the particular to which you advert in the twenty-eighth page of your pamphlet. Thus you word a paragraph respecting me: "I confess these notions appear like the notion of Mr. Murray, respecting the punishment of sin, separate from the agent who commits it."

Give me leave to assure you, Sir, it never entered into my head or heart, that sin could be *punished* in an abstract point of view, nor do I know, that an idea so absurd, so justly rejected by common sense, as *irrational* and *unscriptural*, was ever propagated by any individual professing the Christian, or any other religion.

Sir, I am so far from thinking that sin *could be punished without an agent*, that without an agent, I view sin as nothing at all. Condemnation is not *punishment*, at least, it is not the punishment of the thing condemned, but of the person to whom that thing appertained.

On grace's door (says the celebrated Mr. Erskine) this motto's grav'd,
Let sin be damn'd, the sinner sav'd.

Yet Mr. Erskine never supposed *sin*, separate from the *sinner*, susceptible of suffering. A performance may be damned by the public voice, but yet it is not the *performance*, but its author who is

thus reduced to a state of suffering. Articles of property are sometimes damned or condemned as useless, but it is not the property, but the *proprietor*, who is in such cases the sufferer.

I confess I am rather surprised, that a gentleman in your circumstances, yourself smarting under the lash of ignorance and prejudice, should step forward to calumniate a character, with which you have no acquaintance, and of whose person you have no knowledge.

Sir, this was not doing as you would be done by, and I am persuaded when you reflect upon the impropriety of publishing a person's name at full length, united to a falsehood, you will, if you are possessed of that spirit which your remarks would induce us to believe, endeavour to spread a refutation of this mistake as wide as the pamphlet in which it is contained ; and you will thus, as far as you are able, wipe off a false and ridiculous idea, which misrepresentation has annexed to the principles of your, &c. &c.

LETTER LVIII.

To a melancholy Christian.

I AM happy, my dear brother, that your health, and the health of your family, is at length established, and I have an additional satisfaction, in being told that your pecuniary circumstances are ameliorated. We are indebted to divine goodness for every mercy we enjoy ; how great then our ingratitude, that while he is thus following us with kindness and tender mercies, all our days, we should yet proclaim ourselves unhappy.

Just so it was with our first parents, every evidence of divine favour was bestowed upon them ; paternal Deity was satisfied with them, and pronounced them very good, and they ought to have been satisfied with themselves, and with the condition in which infinite wisdom and goodness, had placed them. And indeed they would have been contented to live a life of gratitude and praise ; they would have been happy, had not they been rendered unhappy by

the arch deceiver, who, in language expressive of his character, taught them to aspire to a nearer resemblance of their Maker.

They were created, all that their wise and gracious Creator saw proper to render them, and had' the infernal foe of God, and his new formed offspring, appeared in his own character, and informed these dwellers in paradise, that his design was to make them wretched, by teaching them to be dissatisfied with the situation in which they enjoyed so much, they would unquestionably have proved superior to every attack ; but when he came as a friend, assuring them that they should be as Gods, knowing good from evil, who from such a teacher, could suspect injury, from such a speaker, who could calculate upon fraud ? But they were miserably beguiled.

I believe the best service we can render to God, is the service of a grateful heart, and sure we have abundant cause for gratitude. We were created for the pleasure of him who made us, so that the chief end of our formation was, that we may glorify God, and enjoy him forever. Thus, the design of God in creation was beneficent, and who is he, or what the event, which can counteract the designs of Omnipotence ?

As a God of providence, every day's experience beareth witness to the wisdom and goodness of his arrangements ; at no time doth he deal with us according to our deserts ; but for his own sake he continueth to do us good, and that not only when his benevolent purposes are apparent, but when we are exercised by severe afflictions ; for he who is love and goodness, in the *abstract*, will not fail to educe from every seeming evil, perfect good, and, assuredly, sooner or later, every child of Adam, every individual of God's offspring, will be constrained to say, "*It was good for me that I was afflicted.*" But how much are all the blessings of creation and providence exceeded by the superabounding blessings of grace. He gave us in creation, a body, a soul, and a spirit. His providence supports us, but his abundant grace hath bestowed upon us his blessed Son. That is, he hath given us himself, for the word which was made flesh, and dwelt among us, was God, and continues to be the only wise God, and our *Saviour*. God so loved the world, as to give them this Son, *this only wise God, this Saviour*, and in him all spiritual blessings, according to the ever blessed gospel, which the faithful and true God preached unto Abraham, when he assured him, that in his seed, all the families of the earth should be blessed. In this seed, God hath given us life, everlasting life. The wages of sin is death,

but the gift of God is eternal life, through Jesus Christ our Lord ; and hence the Holy Spirit, with strict propriety, declares the Redeemer to be the life of the world. But in this same ever blessed Saviour, God hath given us what our adversary, either by working directly in our hearts, or through the instrumentality of his deceived agents, is continually teaching us to seek for in ourselves, and if we cannot find this good, where God, and the enlightened conscience, knows they never were, we fancy we prove our humility, and our piety, by our unbelief, and ungrateful murmurings.

The name whereby our Saviour shall be called is the Lord our righteousness, in whom, as the Lord our righteousness, we are *wise, righteous, and holy*. For of him, that is, of our faithful Creator, are ye in Christ Jesus, who is made of God unto us, wisdom, righteousness, sanctification, and redemption. Were we to credit this divine report, we should not go mourning all our days.

You say, you fear you have, through life, been deceiving yourself. If you have been fancying yourself righteous, holy, just and good, you have assuredly been deceiving yourself, for there are none righteous, no, not one. No sinner can be holy. A *holy sinner* ! what a solicism ! It would not be more contradictory to speak of a dark sun, or a cold fire. Jesus only is holy ; thou only art holy, thou only art the Lord. This Jesus is the *Holy One of Israel*. There is not a just man on earth, that liveth and sinneth not. Thus, if you have been all your lifetime fancying yourself possessed of these qualities, or imagining yourself capable of obtaining undeviating excellence in your individual character, either by your own will and power, or by the will and power of God, so that you may say, with the Pharisee of old, God, I thank thee I am not like other men. If such have been your expectations, you have indeed been egregiously deceiving yourself.

You say you often shudder at death ; I wonder not at this, I am rather astonished that there are unbelievers, who do not shudder at death. You wish you could view death with as much pleasure as I do, and, upon this occasion, most sincerely do I adopt the language of the Apostle : *I beseech you be as I am*, for *I am as you are*, an offender against God, carnal, and sold under sin, so that when I would do good, evil is present with me, and, consequently, the good I would do, I do not, and the evil I would not do, that do I continually. Often am I tempted to exclaim, O, wretched man

that I am, who shall deliver me from this body of sin and death. Thus far, *I am as you are*, but I thank God, who hath given me the victory, through our Lord Jesus Christ. I beseech you be as *I am* ! a believer of God. I am persuaded our Saviour hath abolished death ; the wages of sin was death, but Jesus having suffered this death, when he died for the sins of the world, when by the grace of God, he tasted death for every man, hath abolished, or entirely destroyed death. It is a firm belief of this glorious, consolatory truth, that enables me to look forward with pleasure, to a period of my present mode of existence. You assure me, if you could view death with calmness, the pains and penalties of your mortal career would set light upon you.

Here, again, you are very much deceived ; you would feel pain as sensibly as you now do, and every other trouble would be grievous ; if it were not so, it would not be through much tribulation we should enter into the kingdom of heaven. We could not have much tribulation from what set lightly upon our minds.

You inform me, you read my letters with some satisfaction, as they help to confirm your mind in the belief of the scriptures, which teach us that God is love, and that, therefore, he cannot do other than view all the works of his hands with affection—But this, it seems, is not enough ! You want to view the only true God as *your Saviour* ; I wish I could know what were your ideas while penning this sentence. Did you then think that the Saviour was the only God, and did you think that he who declared himself the life of the world, the Saviour of all men, was true ? And thus thinking, could you doubt of his love for you ? And can you have any other idea of enjoying God as your Saviour, beside living by faith upon the Son of God, and so coming up from this wilderness, leaning upon the Beloved ? But I rather suppose you wish to have your heaven in the present state, to be without sin, and consequently, without sorrow ? And I really believe if it had been the design of our heavenly Father, that this world should have been our eternal home, we should even now be delivered from sin and sorrow ; but this is not our rest, it is defiled.

You say, it is your firm opinion, that all will finally be saved. This is said, by some, to be going a great way—and so indeed it is, considering the darkness which covers the earth, and the gross darkness which covers the people. But yet he cannot be said to be a believer of divine revelation, who does not believe that *Jesus*

is the Saviour of all men ; but he cannot be the Saviour of any who never will be saved.

You are at a loss to determine when this universal salvation will take place, so I believe is every *created* being ; for the times and the seasons are not made known unto us. The day nor the hour, knoweth no man ; but this we know, that when all rule, all power and authority, are brought into subjection, then shall this Son, this human nature, which hath been so prodigal of the portion of goods committed to his care, this Son himself shall be brought into subjection unto him that did put all things under him, that God may be all in all. It is written, they shall be all taught of God, when the earth shall be filled with the knowledge of the Lord, when the face of the covering shall be taken from all people, and the veil from all nations, then the kingdoms of the world shall become the kingdoms of God. The Apostle Peter hath told us, that the heavens must contain the glorified body of our risen Saviour, until the times of the restitution of all things. But this second coming shall be without observation, like a thief in the night.

Some affirm, that the sinners among mankind must suffer after the second coming of the Son of God ; but such are not acquainted with the apostolic mystery. Behold, saith the Apostle, I show unto you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed ; then shall be brought to pass the saying, which is written, Death is swallowed up of victory.

The passages you have selected, are, by many, supposed to point to this last great day of the Lord. But a very slender acquaintance with the divine word of our God, will fully evince the improbability of this idea. Parables, in which language our Saviour spake, were not intelligible to the people. To them, however, who are taught of God, it is given to know what they contain. If my memory does not deceive me, the printed letter which I forwarded to you, contains some ideas upon these subjects. But as you wish me to attend to these passages, I will just observe, that in my humble opinion, they point out the state of Jew and Gentile, immediately after the resurrection of our Lord from the dead ; and that, at the first coming of our Saviour, the midnight cry was made by him, who was the voice of one crying in the wilderness, Prepare ye the way of the Lord. The wise and

foolish virgins were those who believed, and those who did not ; and the only thing in which they differed, was the one having oil in their lamps, and the others being destitute. Now, we know, oil in a lamp is as a candle to a candlestick ; it is light. The Jews were virgins belonging to the same Father ; the foolish virgins made a part *of the kingdom of heaven*, and these foolish virgins once had oil in their lamps, but their lamps were gone out, they were shut up in darkness, while, by the word of salvation sent to them, the Gentiles were enlightened, and they entered into rest by believing.

Again, The Jews sought after righteousness, but they obtained it not ; because they sought it, as it were, by the works of the law. They sought admission by personal obedience. We ate and drank in thy presence, (alluding to their temple worship,) and in thy name did many wonderful works. Mind, they spake of themselves as doing these wonderful works. But our Saviour, having before testified of them that their works were evil, could not now acknowledge them in the characters of *well doing, deserving claimants* ; as such meritorious characters, *he knew them not* ; and, therefore, he says, Depart from me, *I know ye not, ye are workers of iniquity*. In this state of darkness, and consequent fear and torment, these Jews are doomed to remain until the Redeemer shall come to Zion, and turn away ungodliness from Jacob, and so all Israel shall be saved. All then that these passages contain *respect time*. In eternity there can be no darkness, for the tabernacle of God shall be with men ; and every eye shall see, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

But after all, secret things belong to God ; and things revealed, to us and to our children. It is revealed to us, that we have sinned, that the wages of sin is death, that Jesus suffered this death once for all, and that by his submitting to this death, we are, every one of us, redeemed therefrom ; that the gift of God is everlasting life ; that in this world we shall have tribulation, but that in him we shall have peace ; that Jesus was manifested to take away our sin, and that he shall thoroughly purge his floor, and gather his wheat into his garner, burning up the chaff with unquenchable fire ; that is, in other words, he is the Lamb of God that taketh away the sin of the world, beside which, nothing more is necessary to render every creature completely happy.

These are the true sayings of God. Let us then look unto the Lord, and learn of Abraham, not to stagger at the promises through unbelief; but judging him faithful who hath promised, let the strength of our faith render glory unto him who is worthy; and, permit me to observe, this is the most effectual method of serving God; for this is the work of God, that you believe in him, whom he hath sent. They cannot be said to serve God, who are by unbelief continually making him a liar. Mankind are very much deceived respecting the service of God; they often conceit they are serving God, when they are merely promoting themselves; indeed, some are so much deceived as to believe they are serving God, when they are, and in the most essential manner, serving the adversary. Our Saviour informed his disciples, that some should imagine they did God service by committing murder! *They shall think they do God service in killing you.* The service of God is perfect freedom; his ways are ways of pleasantness, and all his paths are peace. Take, said the blessed Redeemer, my yoke upon you, for it is easy, and my burden, for it is light.

I am now, I bless God, as well as I have any reason to think I ever shall be. I suffer some pain, and some pain I shall, no doubt, continue to suffer, until I am admitted an inhabitant of that country, where the inhabitants never say, I am sick; and in the streets of which, there is no complaining. There, I am assured, I shall meet my kindred and friends, not from any distinguishing merit in them, but for his sake in whom I am, with sincere affection, yours, &c. &c.

LETTER LIX.

To Mr. P. of J——.

MY DEAR FRIEND,

I AM now on my passage to N. P. I could wish I had commenced my journey earlier in the season; you see I have not yet done *wishing*. Yet I believe the way of man is not in himself, and that God's works of providence are his most holy, wise, and pow-

erful, preserving and governing, all his creatures, and all their actions. How true it is that we *believe but in part*, and what a small part of what we profess to believe, do we in reality believe. Often, too often, do I perform the part proper only to the infidel, inconsistently murmuring at his ways which my faith acknowledgeth perfect; and yet for this I am not arraigned by my fellow men, nor doth reflection upon this evil fill my own bosom with so much sorrow as crimes of an inferior nature. From whence proceeds the great sin of unbelief? Is it, that the plague of the heart is epedemical, and that all mankind being more or less infidels, we instinctively hesitate at condemning what is so prevalent, not only in our own bosoms, but *universally* in every mind?

Assuredly infidelity of any description is more reprehensible in me, than in any individual of whom I have any knowledge. I, who have repeated proofs of the truth of sacred testimonies, and who, for the establishment of others, am so often called to dwell upon the perfect arrangements of my God, how dreadful that a doubt of his goodness, even in the midst of calamity, should ever assail my heart. But why should I not doubt? Are any more undeserving than myself? Worse and worse, undeserving indeed! Good God, what has my deserts to do with the matter in question? What has merit to do with faith? How dare we look to ourselves, when we talk of believing? Of believing on that Jesus, who saveth his people from their sins, who is the Saviour of sinners; in that God who says, Be it known unto you, not for your sakes do I do this, but for my own name sake? Surely, surely, there is no cause for doubting, until that name *fails* whereby we are called. And how great is the magnitude of that name—It is a name which is above every name; it is a name which includes every name; that at the name of Jesus, every knee should bow, whether they be things in heaven, or things on earth, or things under the earth. It is in him we live, move, and have our being. Shall I have my being in God here, and hell hereafter? Is not a being in God connected with safety? Can I have a being in God at one time, and not at another? Will not whatever is now included in himself, always be included in himself? Else, how is he the same yesterday, to-day, and forever? Let us then look to him, and not to ourselves—Did I say not to ourselves? O, yes, let us look to ourselves likewise, that we may be thus able to form some idea of the magnitude of that mercy, to which we are indebted for every good we at present

enjoy ; and through which, we are encouraged to hope, in future worlds, a state of never-ending felicity: In this blissful state, I humbly trust you will meet and recognize your ever grateful, ever affectionate, &c. &c.

LETTER LX.

To Mr. S. of N——.

MY DEAR FRIEND,

IT is long since I have heard from any one in your city, even from you ; and yet, I am told you are my friend ; nay, I do not doubt this information, for, verily, you must be a friend to every individual whom you suppose the Redeemer hath sent forth, to proclaim his grace to the children of men. I rejoiced much to see our friend R. ; he did us the favour to preach for us ; he is an honest soul, and we all love him. But so long has he dwelt among those, who are, as yet, unacquainted with God, as manifested in the flesh, that although this God, in his abundant mercy, hath at length manifested himself to his soul, he can yet hardly speak the language of heaven. If he could conceive more readily, and utter himself with less rapidity, he would be abundantly more useful. But his own soul is greatly refreshed, and whenever he can get the better of himself, in *word* as well as in *deed*, he will be better calculated to hold forth the words of life.

He informs me, you still preserve your place ; but you will lose that, or something better. Ah, my friend, all the disciples of Christ are under the sentence of death, from the moment they commence his followers, and they must assuredly *lose their lives*, or their title : nor will they ever find that life they cannot lose, until they lose their own lives.

I have long since lost my life, and my enemies have done their worst. But, thanks be to God, I have found a better life, an everlasting name, that shall not be cut off forever. My kind regards to your family and friends. I shall always be your affectionate servant and friend.—Farewell.

LETTER LXI.

To an inquiring Friend,

DEAR SIR,

I THANK you for the subscriptions you have procured ; they are not as many as *I* could wish, but they are more than I expected. To reprint the union, would assuredly give me much pleasure ; but I am fearful a sufficient number of subscribers will not be obtained ; my endeavours, however, shall not be wanting.

It is very pleasing to me to learn, that I am often mentioned in such a circle, and with so much affection. I hope I shall not be disappointed respecting the pleasure I expect in visiting such worthy friends, in the course of the ensuing autumn.

You condescend to request my sentiments on a few points ; I can hardly think it possible the request can proceed from your own desire of information, especially as you do me the justice to believe I am an honest man ; and you have repeatedly heard me deliver my sentiments on these very points ; as a man of sense, you must have comprehended me ; and your opinion of me, will not permit you to believe I should vary in my testimony.

However, as you have added the request of some friends, who, you say, are to be gratified by my answers given in writing, I will, according to the best of my ability, prepare myself for full, free, and unqualified obedience.

First, I believe Christ Jesus is the complete Saviour of *all men* ; that by the grace of God, he tasted death for every man ; that he gave himself a ransom for all, to be testified in due time ; that it is the will of God that all men should be saved, and come to the knowledge of the truth ; that God willeth not the death of a sinner, and that, therefore, he sent his Son to be the Saviour of the world, to be the propitiation for the sins of the whole world ; that he was in Christ reconciling the world unto himself, not imputing unto them their trespasses ; but when all like sheep went astray, every one to his own way, the Lord laid on Jesus the in-

iquity of us all; and I believe that Jesus put away those sins by the sacrifice of himself, and that, therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the *free gift* came upon all men to justification of life; for as in Adam *all* die, even so *in* Christ shall all be made alive.

Secondly, You would know if I conceive of any probationary state beyond the grave?

I know not of any knowledge or devise in the grave, nor do I see any necessity for trial, either here or hereafter. God cannot stand in need of any trial to determine our characters; all things are unveiled before him, and with him there is neither *past* nor *future*, but one enduring, never-ending, eternal *now*. Well doth God know the individuals of the human race; he knows that the thoughts and imaginations of our hearts are evil, and only evil continually; and they would thus continue to all eternity, if the word of God were not engaged to take away the veil, and destroy the face of the covering cast over all people. Isaiah xxv. 6, 7, 8.

But what the Father of spirits will do with those who go out of the body without being made acquainted with the things that make for their peace, what will be the situation of such spirits, in a state of separation, until their reunion with their bodies, is not for me to determine. I think it possible to bring individuals acquainted with the truth while absent from the body, else I could have no reasonable hope that any infant could immediately be rendered happy. God, in his most holy word hath given us assurance, that every knee shall bow, and every tongue confess, to the glory of the Father; and as the *name* Jesus is literally Saviour, what is it, but that all shall confess him their Saviour, to the glory of the Father? But we do not see all men confess Jesus here, for all men have not faith, nor can they, until God shall graciously vouchsafe to bestow this blessing, for faith is the gift of God. Secret things belong to God, but things revealed, to us and our children. It is very plainly revealed, that Jesus is the Saviour of all men and that he gave himself a ransom for all, to be testified in due time. But, perhaps, it is not so clearly revealed, when this due time will be. To confess the truth, I find it sufficient for me to consider every creature in the hand of God, whether in or out of the body. I can have no idea of any one making atonement

for their own sins here or hereafter, by any thing they can do or suffer. Jesus is a complete Saviour, or he is no Saviour at all.

Thirdly, You inquire, if I view the redemption wrought out by Christ Jesus, as extending to every creature, or only to man?

By every creature, I suppose you mean to ask, if my views of the great redemption include the fallen angels. I do not aim at being wise above what is written. The scriptures say, when Jesus came to seek and to save that which *was lost*, he passed by the nature of angels, and took upon him the seed of Abraham. It was the likeness of sinful *flesh*, which he took upon him. It was the sins of the creatures, represented by the figure of sheep, which were laid upon Jesus, and which he put away, and not the sins of the creatures, exhibited by the figure, goats. The devils, therefore, believe, but they tremble while they believe, for while they *know* Christ Jesus is the Saviour of all men, they do not know that he is their Saviour; on the contrary, they believe, they themselves are reserved in chains of darkness, unto the judgment of the great day; and the sacred testimony informs, as many as will hear, that they, these fallen angels, shall then be bid to depart, as cursed, into that fire, which was prepared for them.

It appears to me, "*that the proper study of mankind is man.*"

Thus, Sir, I have, with great freedom, answered each of your questions, nor do I avail myself of your proposed conditions. I lay no injunctions; I have no *secrets* in religion. Should your friends object to the language I have made use of, in answering the proposed questions, I pray you to inform them, it was purposely selected, and for two reasons; first, because there is no language I so much admire, as scripture language; and, secondly, because I can adopt no other mode of expression, which so well delineates my sentiments.

I shall always be happy to learn, you remember me with any degree of pleasure, and if it will be the smallest gratification to you, be assured, you will always bear a considerable place in my memory, and that, as long as you will permit, I shall take pleasure in regarding you as the friend of, &c. &c.

LETTER LXII.

To a Christian Friend.

DEAR SIR,

THIS is the Lord's doings, and therefore justly marvelous in our eyes. God, our God, bringeth good out of evil, and thus glory belongeth unto his name, forever and ever. Yea, verily, the Lord is good, and doeth good in the heavens above, and in the earth beneath. It is his nature and property, nor will he ever suffer any thing to turn up, either in time or eternity, that will not, in some sort, contribute to his own glory, and to the good of those creatures, whom he hath called into being. If he should thus conduct, then would he be divided against himself. If he were not able to prevent what would finally tend to his dishonour, then he would not be almighty. If he could prevent irremediable and never-ending evil, and would not, then he would not be all-gracious. But the fact is, he is *all-wise, all-powerful, all-just, all-merciful, and all-gracious*; and it is therefore that he does all things well.

By the first paragraph in your kind letter, I am naturally led to these, and many similar reflections. Great and luminous is the glory, which shines forth in the passage to which you advert. Daniel ii. 34. 35.

A stone—The redeemed are called *stones*. This stone, which was cut out of the mountain, says, I am the life of the world. Hence, the redeemed are called *living stones*, for "because I live, said the first and the last, the foundation and the top stone, because I live, ye shall live also."

But this stone was cut out of the mountain without hands. It was taken from the mountain; one chosen out of the people, partaking of the same nature and character of the mountain, from whence he was cut, but without hands. Not of works, lest any man should boast, not by might, nor by power, but by my spirit saith the Lord.

This stone smote the image of *mixt materials*, and brake it in pieces. This image was the production of much labour and expense, and was worshipped with great devotion. It filled the hearts

of that part of human earth, where it was set up. But what must become of the earth when the image is demolished? The stone will take up its place, not there only, but it will fill the whole earth. The stone will become a mountain, and in this mountain will the hand of the Lord rest, as it did on the seventh day, when he saw the creation complete. And in this mountain will the Lord of hosts make a feast of fat things, unto all people, and in this mountain will the face of the covering be destroyed, and all nations shall flow into it, for the mouth of the Lord hath spoken it. Amen Hallelujah—And all people shall serve him. It was for this, that he endured the cross, and he shall have the crown, for his kingdom shall never be destroyed, nor be given unto another. Thine, O God, is the kingdom, and the power, and the glory, forever and ever, amen, and amen.

Yes, my friend, my Christian friend and brother, this King is made unto his kingdom *wisdom*, therefore his people shall not die for lack of knowledge. No, assuredly, for by his knowledge, shall the righteous servant of God, and the glorious King of all the earth, justify many; and it is therefore that in his address to the divine nature or Father, on behalf of the world, that we hear him say, The world knoweth thee not, *but I know thee*. Yes, the great King of this great kingdom is made of God unto them righteousness, because the unrighteous could not inherit eternal life. He is made of God unto them sanctification. Why? Because without holiness no man can see the Lord, and as the members of this kingdom had sold themselves for nought, that they may be redeemed without money, their King is made of God unto them redemption; and as God is of purer eyes than to behold iniquity, the blood of Jesus cleanseth from all sin, and that their iniquities, when sought for, may not be found; the Lord laid upon him the iniquities of us all. And as the human family are thus saved, and with an everlasting salvation, that they may dwell forever and ever, with their immaculate Head and King, this Head and King will, in the fulness of time, burn up the chaff with unquenchable fire, and gather his wheat into his garner.

Please to present my respectful regards to your amiable lady, and to every one among your connexions, who feel a friendly attachment to, dear Sir, your much obliged and truly grateful, &c. &c.

LETTER LXIII.

To Mr. R. city of London, Great Britain.

ALTHOUGH years have elapsed since I saw you in London, and I have not, until now, recognized your name among my corresponding friends, yet I adopt an old adage, and say, it is better late than never. If I had not so high an opinion of you, I would, while the pen is in my hand, cast a retrospective eye, and retrace my steps, even from my leaving this continent until my return. Such, and so many have been the events, which have succeeded each other, and such a variety did my journey embrace, that I think, a person of your benevolent disposition, and happy turn of mind, must, of necessity, derive pleasure from the recital.

I must, however, inform you, that although I left this country, suffering from the strong hand of power, my enemies (for I have many) rejoicing that they had gained their point, and driven me hence, to return no more forever, and although my friends (for I have many) were greatly dejected by the fear of what my enemies hoped, yet, through the good will of Him, who dwelt in the bush, I returned here in peace and safety, wafted hither by the great and effectual power of a yet stronger arm, than that by which I had been made to fly; and protected by the goodness of my God, I once more landed on these late-found shores, in peace and safety.

The petition I addressed to the Legislative Body of this State, accompanied by another from my suffering brethren, produced an instantaneous effect in my favour. A gracious attention was paid to our combined petitions; an immediate resolve of every branch of the Legislature of this Commonwealth ensued, by which, I was in future placed beyond the power of my malignant adversaries, so that I have ever since sat under my own vine and fig tree, none daring to make me afraid. Indeed, I have been the happy instrument, of which, the God of peace and mercy has made use, to give a death wound to that hydra, parochial persecution. Persons now, under the denomination of independents, who believe, and bear witness to the truth, as it is in Jesus, are endowed with every

privilege possessed by the national church or established religion, and of course, my situation, since my return, has been abundantly more eligible, than it was previous to my departure. I regret that I was not indulged with more time in England, but as long as I live, I shall remember with pleasure, that I had so much. I have seen and conversed with many members of my Father's family, of whom I had very little, if any knowledge; these opportunities were refreshing. The evidences of christian affection are of more value to me, than the wealth of worlds. My soul was, is, and ever will be grateful.

I reflect with ineffable pleasure, that the time is not far distant, when the whole of the purchased possession will meet in that blessed state, where nothing that defileth can enter, and where we shall spend an eternity in celebrating the praises of the Lamb of God, who taketh away the sin of the world.

In this divine lover of our souls, I am, my dear, generous friend, with grateful affection, yours, &c. &c.

LETTER LXIV.

To Mr. J. H. of New-York.

I expected it as soon as I was gone; I wish he had made his appearance before my departure, although I am persuaded he got no advantage over you. I desire no greater benefit than the privilege of determining my testimony by the records of my God, and I should consider that opponent as truly generous, who would engage to abide by the decision of scripture. The traditions of men, however, should not be of my council. Reason should set as umpire, and the commonly received sense of language should be the standard. But religious people in general seize with avidity, a text which is calculated to confirm their unbelief, and while many passages are produced, confessedly of a contrary aspect, they exclaim, with inveterate bigotry, *It is the terror of scripture by which we abide.*

Thus these Scribes manage, if a text appears upon the face of the letter without being taken in its connexion, or compared with parallel passages to proclaim the partial destruction of mankind; assuredly this same passage must mean precisely as it speaks; they hesitate not in their determination. But when the spirit of truth takes of the things of Jesus, and shows them unto us, and we hold up those discoveries to them, they immediately reply, they cannot receive the passage as it is spoken! But why cannot they receive those passages as they are spoken? Because, it would then follow, that all mankind would be saved, and misery and destruction are in *their paths*.

We do not deny, that on the face of the letter, before we take time to investigate, the sacred volume may appear contradictory; every passage, however, can be reconciled by comparing one text with another. Two classes of people allow this fact, believers and unbelievers. The unbeliever being yet in a state of darkness, and of course, in a state of bondage and fear, having no hope but what arises from something that is seen or felt in himself, when he reads a passage that proclaims boundless mercy, and that in such a view as renders it consistent with boundless justice, essays to explain away the passage, by producing another, that speaketh of tribulation and woe.

The believer, who being taught of God, knows his name, and his Son's name, and that they both contain nothing but grace, mercy and peace, when he reads such passages as indicate upon the face of the letter, a denunciation of wrath brings those denunciations to those brighter passages, which delineate Christ Jesus in humiliation and exaltation, in his *singular* and *plural* characters, and thus an explanation is obtained; and if the spirit hath not led him into all truth, and he is sometimes at a loss to determine, yet he knows, he, who styles himself the Saviour of the world, can mean nothing contrary to his nature, and his name.

I have been turning to the passages you have noted; no doubt what renders them so precious to Mr. I. is the *apparently* gloomy traits by which they are distinguished.

But all who are taught of God, and who speak by the spirit of the Redeemer, will know, that the words spoken by Jesus must mean the same as the words spoken by Paul. It is easy to show their consistency with other testimonies. Should it be urged that various scriptures are spoken to various characters, I answer,

Jesus spake to his own, so did the Apostle ; and the Apostle declares, God hath included all in unbelief, that he might have mercy upon all. But Jesus Christ spake to sinners, and the Apostle declares himself to be the chief of those sinners which Jesus came to save. I wonder if Mr. I. never thought of the two last verses of the twenty-third chapter of Matthew ? What could he mean by citing 2 Peter 2, 3 ? The fifteenth of Acts will explain of whom Peter was speaking ; and although there were then but few of that description, yet they are now so multiplied, that it has become difficult to find in any denomination, preachers of any other description.

However, the probability is, that all that is intended by what Peter says, may be explained in 1 Corinthians iv. 15, v. 6. I know that it is said, 2 Thessalonians, first chapter and ninth verse, Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. But, blessed be God, the second chapter of this same Epistle fully explains this passage, and all others of like import :

“ Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that *man of sin be revealed, the son of perdition* :

“ Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

“ For the mystery of iniquity doth already work : only he who now letteth, will let, until he be taken out of the way.

“ And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”*

* A certain ingenious preacher recently expatiating upon this text, “ Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth ; ” addressing his audience with abundance of sang froid, *singularly*, if not *impiously*, observed :

“ *Surely, my hearers, that could not be very great, which was destroyed with the breath of a mouth* ” ! ! ! !

The popular sophist might have added, The orb of day must be less than a rush light, since a rush light cannot be constructed without labour, and the orb of day was called into existence by a *word*. Genesis i. 3, “ And God said, Let there be light, and there was light.” Neither can the heavens, nor the heavenly host, be of any considerable magnitude, since they

Revelations, xix. 20, "And the beast was taken, and with HIM the false prophet;" What HIM? Who was the beast? Whoever he was, he, with the assistance of the false prophet, deceived the nations, Revelations xviii. 23, and xix. 20. We find them meeting their reward; for these both are cast into the lake, Revelations xx. 10, 14. Pray, my dear Sir, are you not in an error? Were not these two last passages given by you to Mr. I.? I should rather suppose they were. Is it possible he could look at these passages, and not feel confounded? I promise you he will be confounded, when he sees them fulfilled. Do but read them again; I will not utter a word by way of comment.

"And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever.

"And death and hell were cast into the lake of fire; this is the second death."

But you, my friend, have the use of the Bible, as well as Mr. I.; and could you not have found as many plain passages of scripture, on the face of the letter, proclaiming salvation to a lost world, as your minister could of those, who, in his view, preached damnation?

Sir, are you not aware, that if the point were reduced to this question, you could greatly out number those apparently opposite passages. Make, I pray you, the experiment, and commence your pursuit, where our God, consequent upon the first offence, commenced his dealings of mercy. Hear him in the garden of Eden assuring the beguiled pair, that the seed of the woman should bruise the serpent's head; and proceed forward through Moses, and the prophets, through the evangelists, the Acts, and epistles, unto the last verse in the Revelation to St. John the divine, make, I say, this experiment, and let me know the result.

The nations are enmity against God. Why? Because they suppose he is enmity against them. How came they to form this conclusion? They are deceived. Well, if they be deceived, they are consequently in an error. But who hath deceived them? The beast and the false prophet. Suppose the beast and the false

were commanded into being by the breath of the mouth. Psalm, xxxiii. 6, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."—*Edit.*

prophet were destroyed, how then? They would no more deceive. Who is it undeceives any individual among the nations? The true prophet. Who is the true prophet? Jesus of Nazareth. How does this true prophet undeceive them? By his word and spirit, through the instrumentality of those whom he hath brought into the light. These chosen, elected servants of God, know what the deceived nations of the earth do not know, but what sooner or later, they must know, because he that deceiveth them shall be destroyed.

Glory be to him, who was manifested for this very purpose; when he shall appear, we shall be like him; for we shall see him as he is.

It is not my wish, that any thing should happen which can have a tendency to break your peace; and I trust you are so far taught of God, as to continue steadfast in the faith unto death. S. abused me in his sermon on Sunday morning—but I had my revenge; I preached Jesus in the afternoon to sinners as bad as *he* or *me*.

Farewell.

LETTER LXV.

To Mr. I. T.

MY VERY GOOD FRIEND,

THIS moment your kind letter is handed me by Mr. H. for which, accept my thanks; nay, my warmest acknowledgments are your due.

When I parted with you in W——, my spirit seemed to go with you; it was our bodies only which separated. How grand the idea which combines with that sentiment; distance cannot separate *minds*, minds which are the most, if not the only essential part of being. And is it not just; how often do friends, between whose bodies vast continents rise, and whole oceans roll, meet and mingle souls?

I rejoice that you have spoken well of the Redeemer's name; I congratulate you on your promotion; it is infinitely greater than if

you were raised to a bishoprick. True ; this promotion of yours will not ensure the riches and honours of this world ; but you know what was our great Master's opinion of articles of this description, when the God of this world spread them before his view as a mighty bribe.

Our Christian friends at O—, no doubt, found both pleasure and profit from your labours ; and I am well persuaded your own heart was gladdened by the consideration, that you had taken this method to spread the savour of a Redeemer's name. I expected you would, on Tuesday, be blest with a sight of your family, and I am happy to learn that they continue in health. I fully approve your proceedings amongst your connexions ; and I am confident your conduct will give to all our Christian friends inexpressible satisfaction ; may you go on from strength to strength, and may the pleasure of Jehovah prosper in your hands.

I am sorry Mr. J. contemplates a removal ; I do not think the dwellers at T—— will form a more advantageous connexion ; however, I am in sentiment with D. C. ; he is not blame-worthy for declining preaching to empty pews. I think I could not bear to blow the trumpet, if there were none to hear. It appears to me, however, that if it had pleased God to have given honest Mr. J. the knowledge of the true Christ, and grace to determine to know nothing but Jesus Christ and him crucified, he would not have been condemned to the necessity of preaching to naked walls. But to him it is not given ; and no man can know the things of Jesus, but by the Spirit of God. Dear man, I both love and pity him ; and I do most devoutly pray, that the Holy Spirit may lead him into the paths of peace. Yet I know God will send by whom *he* will, and not by whom *we* will. I think our Saviour distinguishes you very highly, in giving you such friends and such enemies. That they, who dwell with pleasure on the final perdition of souls, are your enemies ; on the final perdition of the offspring of God, for all souls, are unquestionably the offspring of Jehovah. Such as expatiate upon the destruction of these souls, are your enemies ; while all those who love our Lord Jesus, and believe on him, knowing him to be the Saviour of all men, to be testified in due time, are your friends ; this, I say, I regard as a precious distinction ; it is a favour that never was conferred upon any but the true ambassadors of that King, whose kingdom is not of this world.

I am happy to find you solicitous for a more extensive knowledge of the scriptures ; those scriptures command you, when you

lack wisdom, to ask of God, and assure you, that every one who asketh, receiveth. The scriptures in the hand of God, are sufficient to make you wise unto salvation. The scriptures are an inexhaustible source of good, so that however large the multitude may be, or whatever their characters, you will never be obliged to send any individual empty away; you will be able to distribute to every one of them a portion in due season.

The scriptures, says our Saviour, testify of me; and our Saviour says, I am the truth, and the life. Every one who is able to receive these sayings of our blessed Lord, will never be at a loss for subjects, if his Bible be in his hand. I pity those who are ever searching for the *living* among the *dead*, and for the *dead* among the *living*. They who look unto themselves for those characteristic excellencies, by which they are to escape eternal death, and obtain a prospect of everlasting life, let them call those excellencies by whatever name they please, virtue, change of heart, conviction, new nature, divine nature, holiness, inherent righteousness, sanctification, new birth or Christ within us, called by some, an inward or spiritual Christ, in opposition to that outward Christ, supposed by many, of no more advantage to mankind than Mahomet. I say, all who are, on such principles, searching for eternal life, are certainly searching for the living amongst the dead. On the contrary, they who are searching Moses, and the prophets, the evangelists, and the apostles, for a Redeemer, a Christ descending from the abodes of blessedness to condemn the sons of men, are certainly searching for eternal death, amongst the living witnesses of him, who gave himself for the life of the world, where, blessed be God, whatever they may think, they will never find their object, however diligently they may search.

You seem to lament your want of memory, the paucity of your ideas, and your slowness of speech. But, my friend, habit and attention will enable you, in a great measure, to surmount those difficulties, and that, before you are aware. That confidence which you must experience, in the consistent and well digested plan, which you have so deliberately, and so fully adopted, will be as oil to your chariot wheels. The Apostle speaks conviction when he says, It is good that the heart be established in faith. I think this sentiment is expressed by one or other of the apostles, but if it be not, it is however true; for no man can derive pleasure from speaking of the things of God, except he be blest with that confi-

dence in the divinity of the testimony he is engaged to advocate, which a heart established in a faithful persuasion of the truth as it is in Jesus, always inspires. May you press forward in the race set before you, fighting the good fight of faith, until you at last lay hold of eternal life ; the knowledge of your progress will gratify all your friends, but no one more than your truly affectionate, &c. &c. &c.

LETTER LXVI.

To Mrs. Y.

I HAVE recently made inquiries respecting you and yours, to which I can obtain no answers. No news, it is pertinently said, is good news. I say pertinently, for evil tidings fly upon the wings of the wind, I confess I feel anxious respecting you—I ought not ; you are in the hands of a wise and gracious Parent—so am I ; yet I am subjected to inquietude and fear. Nor should this fact, every thing considered, be matter of surprise ; I am not, indeed, apprehensive that the judge of all the earth will not do right ; I do not fear that he will cease to be gracious, or that his mercy will not endure forever. I am persuaded God is, and ever will be good, as good when he takes or withholds, as when he gives, and that all things will work together for good. Yet as no trouble is at the present joyous, but grievous, and as our happiness is in a good degree dependent on the enjoyments with which we are indulged, as we are no where assured we shall never lose them, and as many of our Father's children have been thus afflicted, and as I have myself, in numberless instances, experienced such and such sorrows, it is extremely natural for me to suffer in the dread of a repetition of calamities. I am instructed by my blessed Master, to expect tribulation in this world, and to look for peace only in himself ; and as I have full faith in this divine testimony, I live in the dread of those evils, which, in this world, I am taught to expect. Yet am I frequently refreshed by that cheering hope, which is full of a blessed immortality, that I shall one day live in the full

enjoyment of that peace which I have in him. Whenever I am made to drink of the bitter cup of disappointment, my soul turns to its strong hold, to its rest in God, and is soothed by the rich grace contained in his soul-elevating promises.

There are none of God's children who do not need the rod. Foolishness is bound up in their hearts, and it is the rod of correction must drive it from thence. And when this gracious purpose is effectuated, we shall bless the rod, and him who appointed it, we shall then sing of mercy and of judgment, all the day long.

Circumstanced as I have been in life, my visible enjoyments have flowed from the bosom of friendship; friendship has still continued my prime source of good, at least, friends have been the conduits through which consolation has been conveyed to me. But as I have passed on, many of these conduits have been stopped, and I have felt unutterable anguish. My misery has been in full proportion to the happiness, to the confidence, with which my believing heart delighted to repose in the prospect before me. "Friends," said the author of the Night Thoughts, "are our chief treasure;" they have been mine through life; "but," said the same writer, "how they drop!" Alas! how many of these treasures have I lost; and to aggravate my misfortune, could never learn the disorder, which proved fatal to them, or rather to me. For it is the survivor dies. "Lean not on earth," said our divinely inspired poet, "it will pierce you to the heart, a broken reed at best, but oft a spear, on whose sharp point, peace bleeds, and hope expires." But a greater than Doctor Young, or any other poet, of any age or country, hath taught us, not to trust in man. Read the seventh chapter of the prophecy of the prophet Micah, there you will find melancholy truths.

Reading, and lending credence to this delineation of the Prophet, with what heart-felt joy shall we adopt his resolution, as expressed in the seventh verse of this seventh chapter. "Therefore, I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." Many a time from my youth up have I been *driven* to look unto the Lord, and never, blessed be his great name, have I looked unto him without being lightened. Often have I walked in darkness, when suddenly, the Lord has become a light to my paths; I will then bear the indignation of the Lord, because I have sinned against him. Shall a sinner receive good at the hand of the Lord, and shall he not receive evil also? Yet, although a

sinner, and bearing the indignation of the Lord, I have the consolation to believe, that he will plead my cause, and execute judgment for me ; he will bring me forth to the light, and I shall behold his righteousness. My attention having been recently turned to a portion of Micah's prophecy, has given me more acquaintance with this blessed prophet, than I formerly had ; you will read him at your leisure, and I am sure you will read him with pleasure, and with advantage.

I address you as one of my family, one of my congregation, assuming it as a fact, that you receive a gratification from the knowledge of divine truth, which you could not receive from any thing, which this world hath to bestow. I have no intelligence to communicate ; you obtain from your children and other connexions, whatever of this sort the town can furnish. My family, I bless God, are in health, and my congregation as usual. This same congregation is composed of good, bad, and indifferent ; I mean by comparison. Some attend with us from a dislike to all other associations ; some, from a love of those divine truths, which they believe they cannot hear elsewhere ; these attend from principle ; some, without principle, merely follow the impulse of the moment, they know not how to pass the hours usually appropriated to public worship, and with this *motive* or *no motive*, they find themselves in the midst of the congregation ; others are actuated by the best intention ; they hear a preached word with joy, they feel an affection for the promulgator of glad tidings, and, under the influence of these first, warm impressions, they distinguish me by acts of kindness ; while I, though full of years, and much conversant in the world, receive, even with youthful ardour, the proffered friendship, nor dream of change until roused from my pleasing slumber, by some unexpected stroke ; and although I have, through revolving years, been exercised by an almost uninterrupted succession of such events, yet do I suffer, from every new discovery, the extreme of anguish, and as the proverb is strictly true, which asserts, that one trouble never continues solitary, so I not only suffer in the *first instance*, from the deprivation, but from the dread of losing yet other connexions, thus shrinking from the consolation, which I might derive from remaining friends.

Alas ! for me, how many friendly friends have I buried since I commenced my present career ! How many of the ghosts of these buried friends, the friend buried, the man remaining, do I meet in

the blaze of day. Some stalk sullen by, and look another way ; some seem to affect a resemblance of what they were, when in life ; some appear as if they had never known me, dead or alive ; they cannot be quite indifferent ; they must be angry or pleased ; but like the passing generation of this world, as one friend dies, another is born, while the sinner's friend will never suffer me to be friendless ; and soon, very soon, blessed be the name of my God, I shall be permitted to leave this bad world, where evil spirits, and wicked men, have their residence ; this vexatious, changing state of things, where there are no unmixed delights, where, it is generally believed, the bitter predominates ; and I shall be admitted into that state, where nothing that defileth can enter. In the little space, which yet remains, very little, I humbly hope, I would court retirement,

“ For in the secret silence of the mind
My God, and so my heaven, I find.”

When in the public character which my divine Master hath imposed upon me, I am constrained to come forth in the presence of the people, I would consider myself as the servant of the Redeemer ; and I would fear no man. If I am treated kindly, receive this kind treatment and pass on ; if unkindly, receive the unkindness and pass on ; and taking refuge in my beloved retirement, look towards home, still walking by faith, not elated with the *appearance* of friendship, nor depressed by the melancholy certainty, that, what I have *misnamed friendship* was no more than *appearance*, always remembering that by the grace of God, much more consolation has been administered to me, than my divine Master heretofore received.

I wish you, my dear lady, and every individual of your excellent family, all that your hearts desire ; that is, as far as the accomplishment of your wishes may consist with his arrangements, in whom I am, with grateful, and very respectful esteem, your friend, &c. &c.

LETTER LXVII.

To a Preacher in North-Carolina.

SIR,

ALTHOUGH my time is generally engrossed by a variety of avocations, leaving me very little leisure for attempting to enlarge the circle of my correspondents ; yet meeting, some time since, with a gentleman who has brought me acquainted with you and your circumstances, I immediately determined to devote a portion of my time to you. I am informed you have seen the truth as it is in Jesus ; and that, from the abundance of a believing heart, your mouth speaketh thereof to the people ; that consequent thereon, some few believe, while the many mock and despitefully use you : if so, rejoice and be exceeding glad ; for so were all God's faithful witnesses treated, even from the beginning of the world. They who hated the Saviour will hate his servants. But they who hated our Saviour were those who *conceived* themselves righteous, and despised others, who, *believing* that they abounded in good works, *thanked God they were not like other men.*

Such persons are the most embittered enemies of the message and messengers of that peace which was made by the blood of the cross. They do not object to the messengers of that peace made by their own sufferings and performances ; nor have they any objection to acknowledge themselves indebted to God, for enabling them thus to establish peace and reconciliation between God and themselves. Frequently, therefore, they say, *God I thank thee I am not like other men.* These other men they can look down upon and say unto them, stand off, *I am holier than thou :* but we know who hath said, Every high and lofty imagination shall be brought low, every knee shall bow, and every tongue confess the truth as it is in Jesus, to the glory of the Father.

I am, Sir, happy to learn that our Saviour has been pleased to make choice of you, as a minister of the New-Testament, and that you are counted worthy to suffer for his name sake. His name is Jesus, that is, a Saviour ; and he shall save his people from their sins.

Should you constantly affirm that our Saviour will act agreeably to the import of his name, that he will save all men from their sins, you must expect the consequences. Those, who believe that the greater part of God's offspring will be eternally lost in their sins, will say all manner of evil of you. I humbly hope and trust, however, that they will say this evil *fully*. I trust that the same love of God which constrains you to proclaim these glad tidings to every creature, because you judge that if one died for all, then were all dead, will also constrain you, both by *precept* and *example*, to adorn the doctrine of God our Saviour in all things.

I have, my brother, been longer engaged in the ministry of reconciliation than yourself; and have therefore, perhaps, acquired more knowledge of Satan's devices. One capital device I will beg leave to mention. He will employ some of his emissaries to converse with you, under pretence of seeking after light; but those who are thus employed, by such an employer, are *wolves in sheep's clothing*; their purpose is to entangle you in your talk, that they may have whereof to accuse you. It would, upon these occasions, be well if we could attend carefully to the direction of the great Master, who hath said, Be ye wise as serpents, and harmless as doves. God's messengers are more generally the latter than the former. Artless themselves, they suspect no art; and are, therefore, frequently perplexed and embarrassed by these self-righteous, insidious characters, who act under the influence of that arch deceiver, who was from the beginning the accuser of the brethren.

Another devise, to which they frequently resort, is attempting to irritate by taunting expressions; and while engaged in disputation, we are too frequently pressed by pride, lest our own reputation should suffer; and thus, while acting under the influence of the same spirit which operates upon our bigoted opponents, it is not matter of wonder, that we discover the same diabolical temper. Nothing gratifies the grand adversary more than to ensnare a disciple of the meek and lowly Jesus, by drawing him into a passionate contest. I have suffered much in this way myself, and I therefore beg leave to caution you. It is best we obtain a victory over ourselves, before we attempt to gain an advantage over another. But if any honest, inquiring individual wishes you to give a reason for the hope that is within you, give it with meekness and fear.

You have, no doubt, adopted the scriptures of the Old and New Testament, as your only safe, directing guide; they are able to

make us wise unto salvation. According to these scriptures, you will preach the gospel. You will prove from the sacred volume, that Christ Jesus died for our sins. This will indeed be glad tidings to all those who are in bondage to the fear of death ; and as this fear hath torment, the *belief* of these glad tidings will save every tormented soul from these tormenting fears ; so that ever after, they will be able to serve their merciful God, their redeeming God, without fear, in newness of life. The heart of man is, by nature, prone to discredit this divine report ; and as those very scriptures, through which you prove the truth of the gospel, are made use of by unbelievers, to prove this gospel false, consequent upon the perversion of God's word, as the gospel hath been served by Christians, precisely as the Jews served the law ; as it has been made void by their traditions, your business, and the business of every servant of Christ Jesus is, to prove that the sacred records, from beginning even unto the end, are all yea, and amen, to the glory of God. Yet while we uniformly declare the freeness and fulness of the gospel, of the grace of God our Saviour, for the purpose of persuading all men to believe, first making them acquainted with the truth, which they ought to believe, we should carefully and constantly exhort all those who have believed, to maintain good works ; for although those good works cannot advance the interest of an omnipotent God, they are, nevertheless, well pleasing to him, in consequence of their being profitable unto men. But on this subject, it is unnecessary to add, as the printed letter which I take the liberty to enclose, will give my sentiments in this respect.

Permit me to request your serious attention to this printed letter ; if your heart be as mine, it may be of some service to you and to your friends.

Although of a sect that *was, is, and will continue to be, every where spoken against, even until the times of the restitution of all things* ; yet light is encreasing, and many are daily added to the church, even such as shall be saved from the evil that is in the world : and the gospel of God our Saviour will grow, it will spread far and wide, notwithstanding the rage of men, notwithstanding the rage of devils. Of its increase, there will be no end, until the whole earth shall be filled with the knowledge of the Lord.

I congratulate you on being called as a witness for God to this truth. I pray God you may prove yourself a workman that needeth not to be ashamed. May you, and the few individuals who unite

with you, setting your seals to the truth of the divine testimony, let your light so shine before men, that they, seeing your good works, may be constrained to glorify our Father, who is in heaven. Beware, I conjure you, of false brethren, of men who profess themselves servants of God, but in works deny him ; such professing friends are our worst enemies.—Farewell. I am, in our dear Lord and Master, your friend and brother, &c. &c.

LETTER LXVIII.

To an Inquirer.

SIR,

You ask an account of the ceremony I have originated, instead of infant sprinkling. On my first appearance in this country, during my residence in the State of New-Jersey, I was requested, as the phrase is, to christen the children of my hearers. I asked them what was their design in making such a proposal to me ? When they replied, they only wished to do their duty. How, my friends, returned I, came you to believe infant sprinkling a duty ? “ Why, is it not the command of God to sprinkle infants ? ” If you will, from scripture authority, produce any warrant sufficient to authorise me to baptize children, I will immediately, as in duty bound, submit thereto. Our Saviour sprinkled no infant with water : those who were baptized by his harbinger, plunged into the river Jordan, which plunging was figurative of the ablution by which we are cleansed in the blood of our Saviour—But infants are not plunged in a river.

Paul declares he was not sent to baptize, and he thanks God that he had baptized so few : nor does it appear that among those few, there were any infants. It is not a solitary instance, to find a whole household without a babe. The Eunuch conceived it necessary there should be much water for the performance of the rites of baptism : all this seems to preclude the idea of sprinkling and of the infant baptism : and it is said, that whole centuries passed by,

after the commencement of the Christian era, before the sprinkling of a single infant. I am, however, commencing a long journey—many months will elapse before my return. I pray you to search the scriptures, during my absence ; and if, when we meet again, you can point out the chapter and verse, wherein my God has commanded his ministers to sprinkle infants, I will immediately prepare myself to yield an unhesitating obedience. I pursued my journey—I returned to New-Jersey, my then home—but no authority could be produced, from the sacred writings, for infant sprinkling. Still, however, religious parents were uneasy, and piously anxious to give testimony, public testimony of their reliance upon, and confidence in the God of their salvation. Many, perhaps, were influenced by the fashion of this world ; but some, I trust, by considerations of a higher origin.

I united with my friends in acknowledging that when God had blessed them by putting into their hands, and under their care, one of the members of his body which he had purchased with his precious blood, it seemed proper and reasonable, that they should present the infant to the God who gave it, asking his aid in the important duty, which had devolved upon them, and religiously confessing by this act, their obligation to, and dependance on the Father of all worlds. Yet we could not call an act of this kind baptism ; we believe there is but *one baptism* ; and this, because the Spirit of God asserts, by the Apostle Paul, that there is *but one baptism*, and the idea of this single baptism is corroborated by the class in which we find it placed. *One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* Ephesians iv. 5, 6. After much deliberation I proposed, and many of my hearers have adopted the following mode : The parent or parents, (I am always best pleased when both parents unite,) bring their children into the great congregation, and standing in the broad aisle, in the presence of the worshippers of God. The Father receiving the babe from the arms of the mother, presents it to the servant of God, who stately ministers at his altar : The ambassador of Christ receives it in his arms, deriving his authority for this practice, from the example of the Redeemer, who says, Suffer little children to come unto me, for of such is the kingdom of heaven. The minister, therefore, taking the infant from its Father, who gives him, as he presents it, the name of the child, proclaims aloud, John or Mary, we receive thee as a member of the mystical body of him, who is

the second Adam, the Redeemer of men, the Lord from heaven. We dedicate thee to him, to whom thou properly belongest, to be baptized with his own baptism, in the name of the Father, and of the Son, and of the Holy Ghost ; and we pronounce upon thee that blessing, which he commanded his ministers, Moses, Aaron, and his sons, to pronounce upon his people, saying,

The Lord bless thee and keep thee ;

The Lord make his face to shine upon thee, and be gracious unto thee ;

The Lord lift up his countenance upon thee, and give thee peace.

For this procedure we have the command, the express command of God. Our reason and our religion concur to approve the solemnity, and our hearts are at peace.

The Lord, we repeat, hath commanded us to bless the people ; God himself pronounced this blessing upon all the people, in the first Adam, when he placed him in the garden of Eden, and blessing and cursing came not from the same mouth, upon the same characters. God, our God, is the ever blessing God ; nor are blessings given only to the deserving. The blessings of providence, and of grace, are freely bestowed upon the evil and the unthankful ; and when the evil and the unthankful obtain the knowledge of this truth, they earnestly sigh to be good, to be grateful.

But the ever blessed God, not only blessed the people in their first general head, but *in* that seed, which is Christ. *In* thy seed, said the Lord Jehovah, shall the families, all the families of the earth be blessed. This was a royal grant. We are not, in general, sufficiently attentive to this particular. It is common to talk of being blessed *by*, and, some say, *through* Christ, but few, very few, ever think of being blessed *in* Christ.

Secondly, You ask, if I am without fear ? Respecting my standing in a future world, certainly yes. A good tree bringeth not forth evil fruit ; a sweet fountain never sendeth forth bitter waters. It is life eternal to know God. Why ? Because God is, indeed, and in truth, the life of the world. I am not, said the God-man, who spake as never man spake, I am not come to destroy the law and the prophets, but to fulfil them. Had I no other scripture than this, I could not fear ; I never could be disquieted in the dread of future misery. God is manifested in the flesh, and, thus manifested, he is, indeed, and in truth, the life of the world, so that it is impossible to know God, and not to know my life. Moreover, I have life pre-

cisely in the way that the blinded children of this world would find it if they could, that is, by *keeping the law* ; for, said the great Master, I came not to destroy the law and the prophets, but to fulfil them. Now he did, or he did not fulfil the law. If he did, *I also have fulfilled the law*, for the head of every man is Christ ; and whatever is done by my head, is assuredly done by my whole body. Can we be Christians and not embrace this fundamental truth ? *I in them*, said Emmanuel, *and thou in me*, *that we may be made perfect in one*. O, it is a great thing to be a Christian !

As ye have received the Lord Jesus, so walk ye in him. But we have received him as made of God unto us wisdom, righteousness, sanctification, and redemption. But sanctification is that holiness, without which, no man can see the Lord. It is true, we must all stand before the judgment seat of God, of Jesus Christ, and give an account of the things done in the body. At such a period, if called upon, I should confess myself, in my individual character, a corrupt tree. But I should add, Jesus is the green fir-tree, from whom my fruit is found.

You would know my sentiments respecting the *divinity of Jesus of Nazareth*. Perhaps I cannot better answer this question, than by narrating what not long since passed between me and a clergyman of high respectability. It is seldom I am so happy as to be in company with those reverend gentlemen. I have no opportunity of meeting them in their own habitations, as I am rarely, or never an invited guest ; and I do not invite them to my dwelling, because I am convinced they do not wish to have it supposed they associate with me. You know it is said, two cannot walk together except they be agreed ; but, although there be no such agreement as will admit of our associating together, yet we sometimes meet at funerals. We have lately in this, as well as in other towns, attempted doing honour to America's deceased chief, by performing funeral solemnities over his supposed remains ; and as I was present upon the occasion, I was ranked, by the master of the ceremonies, with the worthy gentleman adverted to above ; and I am never thus classed, without having some conversation, which, however, I seldom court. Drawing up a heavy sigh as we passed along toward the place of interment, he said, "The time will come, when people will wonder how they could ever be so weak as to believe that *God could die*." This observation was made with so much serious solemnity, as immediately to bring me acquainted with the religious

sentiments of his reverence ; and I replied, Sir, I presume mankind never were so weak as to believe that God could die ; I do not suppose that any one who believes a state of existence in a future world, imagines that General Washington is dead ; they believe, indeed, that his body is dead ; but every reflecting member of the community is persuaded, that the immortal spark which he received from heaven, hath ascended to its native skies. They know that the house of his tabernacle is taken down, that the materials of which it was composed are lodged in the dust ; but they believe the heavenly inhabitant hath taken possession of his house not made with hands, eternal, and in the heavens. You know, my dear Sir, when God made man, he said, Let *us* make *man* in our own image ; he did not say, Let us make *men* in our image, but let us make *man* in our image ; *man*, in the singular, *our*, in the plural, so that the *plural* was in the singular, body, soul, and spirit. The first, the body, is of the earth, earthy. The soul is that thinking, hoping, fearing, joying, sorrowing being, that was breathed into the body. The spirit unites these two together, until it pleases the Creator to dissolve this union, by consigning the earthy part to the dust from whence it originated, when the soul and the spirit return to God who gave it. Therefore, the scripture assures us, the spirit of a man, when his body returns to the dust, ascendeth to God who gave it, while the spirit of the beast, not being made in the image of God, having no soul to which to adhere, evaporates in empty air. But the spirit made in the image of its Creator, ascendeth with a spiritual body. The spirit of our Washington hath returned to God who gave it, and, therefore, this image of God is not lost ; and you will please to observe, that it is the soul and spirit of General Washington which inhabited his body, and the consideration is highly consolatory.

I have frequently reflected, with wonder and amazement, at the difficulty which has been made respecting the doctrine of the trinity. It is true that every part of the works of God are mysterious, and that none by searching can find out God, but as far as I can comprehend myself, I can catch a glimpse of the grace, exhibited by this triune Being, consisting of body, soul and spirit ; made in the *image of God*, of the triune God. But it seems, as if mankind were fond of multiplying mysteries. It is one of the characters of the mother of the abominations of the earth, Babylon the great, the mother of harlots, and abominations of the whole earth. But it re-

quires stronger faith to believe what unbelievers say, and profess to believe, than to yield credence to the good sayings of our God. It is said, that all nature is the body, and God, the soul, but while they admit, that God is in all the works of nature, they deny, that he is in the masterpiece of nature. Yet, they talk of God, and of a God out of Christ. I wish I could know what idea such dreamers ever had of a soul that had never been in a body. Yet we may form as just an idea of a soul *out of a body*, as of a *God out of Christ*.

Where God has given no revelation of himself, or of his works, we are very excusable when we do not understand, but, my dear Sir, when we have, by the favour of our God, so plain an account of *man as the image of God*, and we choose to leave it, and plunge in the dark, and then complain of being *obliged to believe*, and to comprehend dark mysteries, it seems to me an affront to the Majesty of heaven. I recollect being once asked by a hearer, on my quitting the pulpit, the following question: I do not know that I understood you this evening, Sir, but you seemed to me to talk of soul and spirit. Pray, is not this a distinction without a difference? No, Sir, were they one and the same, your horse would be your master, for he has much more spirit than yourself.

What idea should we, or even the angels of God in heaven, have of God, if he had never manifested himself in the flesh? To men and angels out of Christ, the Godhead is unknown. The Spirit of God led Mary to say, *my soul* doth magnify the Lord, and *my spirit* rejoices in God my Saviour; and the Apostle prays, that the Christians, in his day, may be sanctified in *body, soul, and spirit*. We are exhorted, to hold fast the form of sound words, faith cometh by hearing, and hearing by the word of God.

It is, my dear Sir, a blessed consideration, that the God who passed by the nature of angels, took upon him the seed of Abraham, and that he is now, and ever will be, God *with us*; and that when he shall appear, we shall be like him, for we shall see him as he is. No one, therefore, can suppose, that God, that the divine Nature, can die, but the genuine Christian believes, that the divine Nature is united to the human nature, and that it was this human body, which was united to God, which expired upon the cross, while the divine Nature, like the soul of man, escaped from the suffering, expiring body. There is great beauty in the figure; *body, soul and spirit, is the figure, the image of Deity*, while *Father, word and spirit*, is the sublime original. But, my dear Sir, I am really ap-

prehensive, that the truth as it is in Jesus will be but little known ; it seems to be going out of fashion very fast, when the Son of man comes, shall he find faith upon the earth ? “Ay, Sir, the God of all the earth will do right ;” here we parted, I only repeating his observation—Yes, Sir, the God of all the earth will do right ; and I will now add, glory be to his name therefore, yea, forever and ever, amen, and amen.

Thus, I have, agreeably to the best of my poor abilities, employed myself in endeavouring to comply with your wishes. May the spirit of truth lead you into those paths, which are peace, into those ways, which are ways of pleasantness.—Farewell.

LETTER LXIX.

To a youth on the point of being separated from his family.

MY DEAR YOUTH,

I SHALL not have an opportunity of speaking to you as I could wish. I must, therefore, beg your patience, while I give vent to the affections of my soul, in this way. I flatter myself, your attachment to me will oblige you to attend to the voice of my supplication.

Permit me then, as a brother, as a friend, as a father, as one to whom you have attended in the character of a teacher, and from whom, in that character, you have heard what God the Lord has done for your immortal soul. Permit me, I entreat you, in these characters, and in the fulness of warm affection, to give you a few words of advice.

You are now entering upon the stage of public life ; *public* when *contrasted* with the life, which, you have hitherto led in the bosom of your family. A life with which you can have no acquaintance, until you make the experiment, and therefore you cannot be so well guarded against the dangers and difficulties with which that life abounds. A life, however, which, should you pass cautiously through, may be rendered subservient to your future happiness.

In the first place, suffer me to remind you of the character you now sustain, which, if well supported, will not only command respect from the sensible part of mankind, (and to those only will a sensible man render the homage of his regard) but give you a continuation of what, (as the poet justly observes,) nothing earthly can give or take away

“The soul’s calm sunshine and the heart-felt joy.”

It is known that you are a member of a society, who profess to believe that Jesus died for their sins, and rose again for their justification. Of this truth, you are well persuaded; and you know it is incumbent upon you, in every walk of life, in every action, to endeavour to adorn the doctrine of your election. It will assuredly be your interest, as well as your duty, to conform thereto. The people with whom you associate will respect you the more, whatever they may say. The Redeemer of men will, in his own gracious way and time, amply reward you; and you will have, what of itself will be a full and sufficient recompense for any effort you may make in supporting your character, *you will have the approbation of your own heart.*

We are right happy in knowing, that the service of our Master is perfect freedom, and that it is as much our interest, as it our bounden duty, to be found in the paths of wisdom; you will not, therefore, while exemplifying the christian character, be reduced to the necessity of appearing gloomy or unsociable. But I conjure, I entreat, I charge you, by every obligation you are under to the Lover of your soul, that you do not bring a reproach upon that sacred name, by which you are called. That you do not unite with them who speak profanely of that *name.* *Thou shalt not take the name of the Lord thy God in vain* is more applicable to you than to others. The world may not yet know that Jesus is their Saviour, and their God. We are ready to say, it cannot be necessary to draw any arguments from christianity, to dissuade men from swearing, forasmuch as it is neither a genteel nor a profitable accomplishment. But, although, it is scandalous in all, it is peculiarly so in a professed Christian. God preserve my young friend from this ungentlemanly, from this horrid practice.

There are many vices, to the practice of which, you will have no inclination; there are some, from which, pride will guard you. But nature and company will draw you to others. There are two capital crimes, which have frequently proved fatal to young men,

commencing the career of life ; a criminal connexion with the dissolute of the other sex, and with gamesters. Indeed, it is hardly possible to have any other than a criminal connexion with either. Those degrading passions, either combined or singular, have brought many a promising youth to destruction. But Oh, my dear, young friend, if you have the smallest value for the respectable family, of which you are at present a meritorious member, if you have any value for health, or for property,

“Shun as a plague, or any thing that ’s worse,

“The lewd embraces of the wanton dame,

“For she will breed consumption in your purse,

“Rot in your bones, and canker in your name.”

Believe me, or rather believe the wisest man, or men, that have ever written, this is the certain road to destruction.

It is, in my opinion, possible to go through life with more pleasure, and less sorrow, than people in general suppose. Shun vicious company ; meddle not with other people’s concerns ; study to be quiet, and mind your own business ; bear, and forbear ; render not *railing* for *railing*. Let these excellent, these divine maxims, ever live in your heart, and direct your conduct, and whether you are thrown among friends or enemies, you will be beloved and respected.

These are friendly admonitions, they are not words of course ; they are dictated not so much by a sense of duty, as by sincere affection. I love you, and therefore I feel for you ; I love your connexions, and I am, therefore, interested in you ; I know the world, and it is therefore I tremble for one, for whom I so tenderly feel, and who is just preparing to encounter its dangers. You do not want sense, but I pray you trust not too much to that ; you are blest with a good disposition, do not, however, rest your hopes on this consideration ; you are nearly related to the Preserver of men, attend to, and depend upon him, and you will never fail.

That your way may be made prosperous, that you may be preserved from every evil, and returned home in safety, and with an *unblemished* character, is the fervent prayer of, my dear, young friend, your truly affectionate, &c. &c.

LETTER LXX.

To a young man.

I THANK you unfeignedly for your last favour. O, that you might continue in that frame of mind, in which this sweet epistle describes you ! And do you, indeed, wish to hear again the voice of the good Shepherd ? Yes, I know that you do ; you cannot choose, but sigh to listen to the words of grace and truth, for they are sweeter to the soul of the sinner, than honey to the taste, or the softest strains of music to the ear. Indeed, my poor fellow, I do, from my soul, pity you. I am confident, no satisfaction can possibly be obtained, from the society with which you are accustomed to associate. Were you under an absolute necessity always to mingle in such company, I should calculate upon hearing you exclaim, Woe is me, for I am constrained to dwell in the tents of Kedar. And if the conversation of Pharisees, and pretended Christians, is so tedious to you, what must be the company of profane persons, to whom we are told you are attaching yourself ? William, my heart bleeds for you, the circle of which you are so fond will lead you as far in the road to destruction, as the faithfulness of God our Saviour can suffer you to proceed. I well know your temper ; your disposition is affectionate and generous ; you would gladly administer good things, even to the evil and unthankful, and God forbid, I should presume to give you a motive, which may have a tendency to prevent your following the steps of your divine Master. But indeed you cannot benefit those you misname your friends ; you cannot essentially benefit either them or yourself, and you will greatly injure your dear, innocent family ; and what I am persuaded will have more weight with you, and with every one who loves our Lord Jesus, you will plant a dagger in the calumniated cause of your Redeemer.

Reflect, deluded young man, and may *reflection* produce *reformation*. Let the profane scoffer, and the malignant bigot, let the practices of those characters, be equally objects of detestation. Separate yourself from them, I beseech you, and let them know,

that you are determined to commence a true *son of liberty*, and that, although you will be ready to do them, upon every occasion, as much good as may consist with your duty to your Saviour, God, to your family, and to yourself; yet, that you will no longer continue the associate of their unwarrantable excesses. Fly, fly from them, as you would from the poison of the serpent. God hath given you a tender, faithful companion, lovely and promising infants; do not upon any occasion sacrifice to the adversary, to the accuser of the brethren, what belongs to your Saviour, and to them. You see, I not only prove *my* friendship, by being thus plain, but I evince my sentiments of your attachment to me; were I not sure of my influence, I should not thus presume.

No, it is not possible that an angel from heaven can direct you more advantageously, than to make your Bible, your constant companion. Look, I beseech, you for counsel and support, to him who giveth to all men liberally, and who upbraideth not. Our travels through this wilderness will by and by end; there is a rest which remaineth; we shall shortly reach our native skies.

I thank you for your caution. I am indeed a minister of the reconciliation; God forbid that any consideration should ever induce me to surrender that, which was committed to my charge. Let us be, while we continue in this wilderness, companions in the gospel. When your leisure will permit, of an evening, open your writing desk, take your Bible, and search diligently in your grand treasury, and when you meet with any new discovery, transcribe it from this sacred volume, and send it forward to me. It may be highly beneficial to me, and through me to others. In this way your voice may be heard through these United States. But I will not add, you will again charge me with sermonizing, instead of letter writing. Remember me to Mary, and to the sweet babes, and, my dear William, be assured that I am, with cordial affection, your ever faithful friend, &c. &c.

LETTER LXXI.

To the same.

I SEND you, my dear William, a poem, which I think will please you, and I snatch a moment, although upon a journey, which I am on the wing to prosecute, to tell you that I feel for you very sensibly. I behold you *still carelessly walking in very slippery places*, and I do most earnestly beseech you, to look well to your feet. God all gracious preserve you, from the power of your spiritual foe. I think you have tasted that the Lord is gracious. I think you will never be able to forget those evangelical truths, of which you first caught a glimpse in Pagee's wigwam. Tell me, William, do you not think one hour past in such heavenly enjoyments, is worth an age of *forbidden pleasures*. Pleasures, did I say, ah how falsely named, of what misnomery is this bad, this deceived world, guilty! I know you are greatly embarrassed, I know you are ready to ask, what shall I do? Ah! be advised, be advised by a heavenly teacher, and this is the matter of his counsel. If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not. You cannot but remember our last conversation, I have often revolved it in my mind, and I am still of opinion, you cannot do better, than pursue the plan we then considered. May God almighty give you strength to pursue his pleasure, in all things. My love to Mary, and the lovely infants. It will please me to hear frequently from you, for be assured you will always be near, and dear, to the heart of your ever faithful, &c. &c. &c.

LETTER LXXII.

To a Lady.

If my amiable correspondent retains the same benign disposition toward me, which in defiance of painful indisposition, dictated the letter before me, she will be at no loss to account for my long silence, she will not attribute to me either ingratitude, or neglect, but friendship, directed by candour, will become a powerful pleader in my favour.

Emboldened by this hope, however presumptuous it may appear, I set down, at this late period, to render you my unfeigned thanks for this last, as well as for every other favour. How soothing to a person, who has so many opportunities of estimating the value of friends, by their loss, is the language of this consolatory epistle. I have often, in the words of Doctor Young, spoken of friends, as my chief treasure, and like other misers possessed of treasure, I enjoy it with fear and trembling. Repeated assurances, therefore, of esteem, friendship and respect, are, to a mind susceptible as mine, a rich and necessary solace.

You cannot, my dear lady, be under obligations to me, I know to what you advert, but are we not equally obliged to our faithful Creator, our merciful Redeemer, for giving us the teaching of his spirit; that we may know the things that are bestowed upon us, by the God who made us? God has freely given life to the world in his Son, our Saviour. But the adversary blinds the understanding of individuals, that he may keep them in misery, and under his power, as long as he is able; which will be until death and hell shall deliver up the dead, which are in them, and he, and his delusions, are cast into the lake of fire.

Suffer me then, my dear Madam, to repeat, are we not equally obliged to our heavenly Father, who having hidden from the wise and prudent, the things that make for their peace, hath, according to his sovereign pleasure, revealed them to us. Not unto us then, not unto us, but unto his name be all the glory. You are so kind as to express solicitude respecting my health. I am not well, I

assure you, nor do I expect uninterrupted health, until I am permitted to take my departure from this distempered state of things.

You unite with me in lamenting the demise of captain B.—Dear man, his departure is sensibly felt by many, particularly by his bereaved kindred, but thanks to redeeming love, our loss is his unspeakable gain. With all our sorrows, we sorrow not as those who are without hope. Thanks be to God, in our risen Saviour, we have a hope which is full of immortality. If any man sin, this Saviour is an advocate, a righteous advocate with the Father. But while, on his behalf, we give thanks to God, for that precious blood which we know cleanseth from all sin, we cannot, while confined to the body, but mourn for ourselves. For my own part, I feel so much for his dear family, that I hardly dare think of myself. Yet he was to me, a faithful, steady friend; I loved the man, and how numerous soever my professing friends and acquaintance, I assure you, Madam, friends of his complexion, are thinly sown. However, when I am robbed by death, or by the grand adversary, of those I so greatly love, I can still sing of mercy, as well as of judgment; for on these occasions I am constrained to turn about, and to look with a single eye, on that never-failing friend, of which blessed be his name, neither the grand adversary, nor death can ever rob me. In this friend, I am, dear Madam, with affectionate compliments to your family, your obliged friend, &c. &c.

LETTER LXXIII.

To a friend in the State of New-Jersey.

THANK you my very good friend for your letter of May 27th, and for the ready compliance with my wishes, which it announces. Forgive me for suspecting that you might have lost your spiritual appetite; mankind are prone to change, it is God alone who is immutable.

You say true, false friends are no loss; too much of the seed of the enemy still remaineth, blessed be the Saviour of men who will, in his own time, and manner, exterminate this ruinous growth of weeds. No, my friend, thanks to the Father of mercies, his spirit is not departed from his poor, rich servant; the spirit of my God is an abiding witness, which witnesseth with my spirit, to the truth of the divine testimony, and I think my being able to content myself without the feather, to which you advert, is a corroborating proof thereof. Neither am I circumstanced as was Saul, nor do I recollect any particular command of our Saviour, with which I have refused to comply. I am not lamenting the loss of any gourd, under whose spreading foliage I took shelter from the scorching heat. Blessed, forever blessed, be our divine shadow, from the heat; I have long since been convinced of the inefficacy of all temporal, temporary gourds; and I have, with full purpose of heart, taken refuge under the healing wings of the sun of righteousness.

Had the evil spirit dispossessed the good spirit, it is not the arrival of Mr. S. nor the friend who promised to accompany him, could exorcise the fiend. I should be constrained to say, miserable comforters are ye all: however, I need not, I cannot say, how much pleasure a sight of the friend to whom I am writing would afford me.

You wish you were both a wit and a poet; you are, or I am very much deceived, what is infinitely before either, you are an honest man; and one of the greatest wits and poets of the last century assures us, "that an honest man is the noblest work of God." Your advice is good, and it is doubly recommended as coming from you. But as to my Master, I know him too well, and am too happy in his service, ever to wish to run away from him. It is not in his service, which is perfect freedom, we encounter distress; it is not with his commands, which are never grievous, that we are ever burdened. When we groan, being burdened, it is with the *body of sin and death, from which we shall, in God's own time, most certainly be delivered*

I do assure you, it gives me much pleasure to hear you express yourself so strongly respecting your unalterable attachment to the everlasting gospel; and I can hardly conceive it possible you can omit any opportunity of hearing the Saviour's name spoken well of. You say, and I believe you, that the gospel trumpet is seldom sounded in your ears; but you have been blessed with the mes-

sage of peace, twice in one day—accept my congratulations ; your preacher was once a virulent opposer of God, our Saviour ; surely, you will miss no opportunity of attending upon his labours.

Are your inquiries relative to the ten virgins for yourself? I believe not. However, thus I have considered this parable. The kingdom of heaven is likened unto ten virgins ; observe, it is not the ten virgins are likened to the kingdom of heaven. He, Jesus, took upon himself the likeness of *sinful flesh* ; it was not *we* assumed the likeness of the divine Nature. Five of those virgins, to whom the kingdom of heaven was likened, were wise, and five of them were foolish. Thus was the *kingdom of heaven* likened to the *foolish*, as well as to the wise. They all *slumbered*, they all *slept together* ; at midnight there was a cry made. What was the cry ? The bridegroom cometh ; go ye out to meet him. At midnight, when darkness covered the earth, and gross darkness the people ; when vision ceased among the Jews, and the Gentiles were without God in the world, then was heard the voice of one crying in the wilderness, Repent, for the kingdom of heaven is at hand ; and the wise men spread the alarm. Then all those ten virgins arose, and trimmed their lamps ; both Jew and Gentile were roused ; but the difference soon became visible : Five had oil in their vessels, with their lamps, and, by consequence, entered in ; the other five, or other half of the kingdom of heaven, were shut out.

Thus, Jesus Christ teaches us, in this very striking parable, what was then the situation of Jew and Gentile. How they sustained one character in every particular, except the *oil*, the possession of which, entitled five to the epithet, wise, and placed them in the light ; while the want of this oil kept the other half in outer darkness. The vessel is the memory ; the lamp is the understanding ; the oil is the light of the spirit.

How perfectly correspondent the figure. Thus the gospel was offered to the Jews ; but shut up in darkness, they had no oil in their lamps ; they could not, therefore, discern this glorious dispensation ; they could not see the things which made for their peace ; their lamps were gone out. And, said the Apostle, as you judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. The gospel was promulgated to the Gentiles ; they had *light*, oil in their lamps. The Jews once had light, (to them pertained the prophets and the promises,) but their lamps are gone

out. And shall they not be relumed? Yea, verily, when the Redeemer shall come from Zion, and turn away ungodliness from Jacob.—Farewell.—I am ever your friend and brother.

LETTER LXXIV.

To an Inquirer.

ACCEPT my grateful acknowledgments for your friendly epistle. I am extremely pleased with your generous expressions of good will to me, and with the mildness and candour of your remarks, upon what you suppose to be my sentiments.

Your observations respecting purgatory are rather singular; I never heard such ideas thus denominated before. I am fully convinced that sooner or later, every sinner will be brought to a sight and sense of his transgressions, and to the knowledge of the Saviour; or in other words, being taught of God, which they shall all be from the least to the greatest, they shall know themselves, and this knowledge will be *their death*; but in God *their Saviour*, whom to know is eternal life, they will find their resurrection. I believe, in God's own time, the spirit of every man will be both wounded and healed; and that men will be brought home with weeping and supplication; and that they will be ashamed and confounded, for all that they have done against their faithful Creator. Thus saith the scriptures; and my full heart accepts every testimony which is found in the sacred volume.

I am persuaded what the sinner will suffer when brought home with weeping and supplication, when he is made ashamed for all that he has done against his faithful Creator, can hardly be conceived of, from any thing we are called to endure in the present state. As many as are slain by the killing letter, in the *present world*, in like manner as the *Apostle Paul* was slain by the commandment, are made alive in the *present world*, and having past the first judgment, the second death can have no power over them, they have judged themselves, and having thus done, the Saviour says, *They shall not be judged.*

You inform me, that you cannot conceive the loving kindness of God was ever sold or bought; and you add, that I have thus taught the people! Where, my dear Sir, and upon what occasion, did I say the loving kindness of God was bought, either literally or spiritually? Bought! By whom, I pray? Not by man, surely. Alas, we are poor *bankrupts*! we became *bankrupts* in the garden of Eden, and in our *individual characters* we still remain insolvent debtors.

The scriptures indeed inform us, that our Saviour bought the people with his own precious blood; and the intelligence is truly glad tidings of glorious things. The Redeemer will be infinitely more careful of his purchase than we are of ours.

In fact, my admiration of the language of inspiration is daily augmenting, because I think it consistent. The sacred volume appears to me invariably to teach a doctrine, which renders glory to God in the highest, and peace and good will to men. We are induced to believe, that being bought with a price, we are not our own, that he, to whom we properly belong, has an indubitable right to our faithful and persevering obedience; and assuredly it is our interest, as well as our duty, to adorn the doctrine of God our Saviour in all things.

I believe there are but few who understand the doctrines of revelation, either among those who oppose, or those who defend these precious truths. I am apprehensive that there are not many of my hearers, who enter into the spirit of what I have laboured to make manifest. My prayer to God is, that both you and I, my dear Sir, may be so taught of God, as to be able to let our light shine before men, that they, seeing our good works, may be led to glorify our Father who is in heaven.

I have, from time to time, according to the extent of my abilities, endeavoured to make mankind acquainted with what God has done for them, well persuaded if they receive the glad tidings into their hearts, they will not only commence genuine believers, but that the same Spirit which makes them acquainted with the grace of God, will so operate upon their hearts, as to render them lovers of God, lovers of mankind, and of course, better members of society. I hope my labours have not been wholly in vain; mere opinions, as I believe, never rendered any man good or bad. An operative belief of the truth, as it is in Jesus, is a solemn, joyful,

and most desirable issue ; and I am sure, an irreproachable life is the best method of defending truth.

I trust I shall never deport myself so unbecomingly, as to treat any person with severity for differing from me in sentiment, much less the venerable gentleman, with whom I have the honour to correspond. Were I thus to act, I should not prove myself a disciple of the meek and lowly Jesus.—I am, Sir, with great respect, your most obedient, very humble servant, &c. &c.

LETTER LXXV.

To a dear and much honoured Friend,

DEAR MADAM,

By bidding me write to you, you have conferred upon me both honour and favour ; and right happy shall I be, if I can render my letter worthy your acceptance. I assure you, Madam, I know not any person among the large circle of my acquaintance, more blest and chastised than yourself ; you are indeed greatly blessed, and your very chastisements are blessings, although, perhaps, in disguise. These chastisements are marks of parental love ; whom the Lord loveth he chasteneth. Is there a child of man who cannot produce this evidence of his Creator's love ? Often do those events, which appeared as they succeeded, heavy calamities, rank to the eye of retrospection, as the first of blessings. There is nothing more consistent with reason and with our truest interest, than to view occurrences upon the bright side ; but do you say, "alas, alas, there is no bright side !" O, yes, my honoured friend, there is sunshine still, both for you and for me ; and we should remember who hath said, all things shall work together for good. "Aye, to those who love God, and who are called according to his purpose." In a strict sense, this is applicable only to Jesus, and to us in him ; who is there that loves God in perfection, except the Head of every man ? and we, as his members, receive this, as every other blessing, by union with him, yea, a union as intimate

as that by which our hands and feet partake with our head. I had intended to enumerate your blessings, but it is beyond my power; they would fill a volume; they are more in number than the hairs of your head; and what is best of all, your sorrows are rapidly passing away, they will know a period; and the glimpse which you have recently caught of the gospel of God our Saviour, will teach you that unclouded felicity awaits you in the kingdom of your Father, God. The blessings of our Redeemer are of incalculable magnitude; he hath provided for us an inheritance incorruptible and undefiled, which fadeth not away, in which is durable riches, with righteousness. You complain of confinement, this is natural; I verily think it would make any individual unhappy to be obliged to continue even in Paradise. How then, say you, shall we be happy in a future state? There will not, my dear Madam, be any confinement in heaven. Boundless space banishes the idea of confinement. Besides, we shall be changed before we reach our destined home; this wretched, restless, unsatisfied disposition, will not haunt us in worlds beyond the sky.

May God, in great mercy, preserve the lads entrusted to your maternal care, and give them to grow up under a strong sense of the forgiving love of their redeeming God; and may they be constrained, by a principle of gratitude, to glorify their Creator; and never, O never, may they be found in the paths of the prophane and the impious; may they never so far affront the Majesty of heaven, as to swear by his most holy and reverend name.

You will, I doubt not, uniformly point your children to a future world, for the perfection of their being; you will tell them of an inheritance which they can never lose, of an house not made with hands, eternal, and in the heavens. Blessed be God, you have learned of the Father more than I can teach you. O, may you be under the influence of this divine teaching; may your fears diminish, and your hopes increase; may you live by faith upon the Son of God; may your heart be fixed, trusting in the Lord, for well do you know he is faithful, who hath promised. But, alas, how vast the difference between theory and practice! And so tremblingly alive is your susceptible heart, that it is next to impossible you should, in this changing state, enjoy tranquility. Shall I say, I pity you; what, alas, can helpless pity do? But I can pray the Lord to increase your faith. O, may you have faith and

patience ! May God, in his infinite mercy, enable you to cast your care upon him, who careth for you. Are your children dear to you ? Think, Madam, how much dearer they are to their heavenly Father. This is really a consoling consideration, that is, when it *consoles* ; but except the God of mercy is pleased to bring his consolations home to the soul, they will never be effectual to the removing any of those maladies to which the mind is subject. To him then let us look. May God be gracious to your soul, and lift up the light of his countenance upon you. May you be preserved from pain, or have patience to bear it. My fervent prayers are frequently offered up to God in your behalf, not that I believe the everlasting Father of your spirit is less mindful of you than I am, or that he will do that for you, on account of my supplications, that he would not perform, if I were silent ; for well do I know he will parcel out every pain and every pleasure, to you, to me, in number, weight, and measure—of all this I am well convinced ; yet I pray, and if you ask, wherefore ? I can only answer when my mind is afflicted ; I find it as natural to lift up my soul to my everlasting Father, as it is for your children, when they are hurt, to look to you for solace. Yet you feel for your children, before their supplicating eyes are raised to you ; and were they unable, or even unwilling to make application to you, yet your maternal heart would hasten to their relief ; and you would redress, as far as might consist with their well being, their every grievance. Thus, while I know that the divine favour does not in any sort depend upon my asking, I, nevertheless, continue to ask, and really find a sweet relief in asking. Prayer, at least, leads me to reflect upon the nature and character of the God, with whom I have to do ; and a recurrence to the nature and character of my God and Father is a sovereign remedy for despondence. Say, my dear Madam, do you not frequently experience this truth ? I am sure that you do ; for you know in whom you have believed. Peace then to your susceptible soul. May that peace of God, which passeth our understanding, keep your heart and mind ; may an abiding sense of the divine favour dwell on your spirit, leading you at all times to trust in God.

Are we not happy, supremely happy, that, in the midst of calamities, we are not tortured by the fear, that when these frail houses of clay fall to dust, the immortal inhabitant will be led in

chains by an insulting foe. O ! my dear Madam, to know God ; (can we too often repeat this precious truth ?) and, in knowing God, to know that he is our eternal life, is more than sufficient to compensate for the loss of every other comfort. Blessed be God, you have not only seen the condemning law, which came by Moses, but the emancipating grace and truth, which came by Jesus Christ. You have, therefore, an abiding consolation with which a stranger intermeddleth not. This crown of your rejoicing, cannot be taken from you. It is in this world only you will be called to suffer ; and your sufferings, during the present scene, will enhance your future felicity ; will work out for you a far more exceeding weight of glory. When you arrive at the house of your Father, you will enter into perfect rest and peace : you will not then struggle with that cruel spoiler, pain ; there shall be no more pain : tears will no more bedew your fine face ; for all tears shall be wiped away : there the wicked will cease from troubling, and the weary will be at rest.

I love to dwell upon such subjects, as are calculated to refresh your spirit, your drooping spirit. I was solicitous to speak of the good things of the kingdom ; to recur to what you already know ; but of what perhaps you, as well as I, need often to be reminded. Look unto me, says your Redeemer, and be ye saved—Saved from every anxious, distressing care. May God in mercy lead you into all peace.

I do not know if the intelligence to which you advert be an established fact. Ah, Madam, there is little to be depended upon, save what is recorded in the sacred volume. There, indeed, as Young beautifully observes, “ Truths abound of sovereign aid to peace.”

My love to my sweet pupil ; I hope he still attends his book.

I am, Madam, your ever faithfully
devoted friend and servant, &c. &c.

LETTER LXXVI.

To the same.

EVER DEAR AND HIGHLY HONOURED FRIEND,

I NOW set down with a heart full of gratitude to the merciful Preserver of men, for the many signal tokens of his favour, conferred upon me ; so many that the utmost powers of my soul cannot enumerate them. I never can forget the goodness of God, in preserving and bringing me through this long, toilsome, tedious journey. I have passed through many difficulties since I had the happiness of seeing you : but what a mercy that I am able to say, *I have passed through them.* I reflect upon these things, with thankfulness to God. Yet, great as are these favours, they are small when compared with others. My heart swells when I reflect upon the treasures of friendship, upon the inestimable friend, to whom I am now writing. But as often as I recur to the rich treasures of redeeming love, my bosom glows, my soul is on fire, and I feel as if touched by a coal from the living altar of my God.

It has not been for lack of faithful, fervent, christian affection, that I have not frequently employed myself in writing to you ; but my time has been unusually occupied. Subjects of a gloomy nature frequently press upon me : these would fill me with dismay, if not with terror : but I am at present in a humour to spurn them with becoming disdain : they seem unfit for me to write upon, or for you to read : to dwell upon such dark subjects, is rendering service to the adversary. We are taught to conceive of the prince of darkness, as a malignant being, who takes pleasure (if such a spirit can properly be said to take pleasure) in the distresses of mankind : whatever, therefore, distresses us, answers his purposes. I will not, then, dwell upon the dark side of our prospects : I will not render the arch fiend any service of this sort, this morning : on the contrary, I will bend my thoughts, and the eye of my honoured friend, to subjects that will, of necessity, torment him.

With respect to the things of the present state, although he is said to be the god of this world, yet, to his confusion we declare,

he cannot do, even in this world, as he pleases : and when, by permission, he seems to reign, as if there were no power to control him, he ultimately reaps nothing but disappointment, and consequent anguish ; and his torment is beyond description, when he finds all things result in the advancement of the family of man.

Let us then, my dear Madam, cease to tremble in the fear of evil tidings ; for no evil can come into the city, of which God doth not take cognizance ; and it is God who saith, Hitherto shalt thou go, but no farther, and here shall thy proud waves be stopped.

It is true, the messenger of evil may not be sensible from whom his commission is received, yet it should be our abiding consolation, that the God, to whom we properly belong, will never permit an evil, which will not finally be productive of good.

The vision is for an appointed time ; if it tarry, wait for it. Let things respecting this world turn out how they may, they must, eventually, be beneficial ; not only because they are under the direction of heaven, but because they will be really salutary to us.

I know there are occasions upon which it is next to impossible thus to think ; and, indeed, if we could always thus think, we should cease to agonize ; and then we should not be subjected to much tribulation : and, were our prospects not finally illumined, I do not see how our mourning could be turned into joy. Madam, believe me, our God is good, very good ; and he will always proportion our strength to our day. Have we not found countless instances of his goodness ; and is his hand shortened that he cannot save ? Believe me, Madam, he will either provide delicacies for tender stomachs, or he will give healthy stomachs for substantial food. After all, we cannot receive a solace until it be administered.

Well, then, if clouds gather round us, in the present scene, let us look beyond this changing state, to an inheritance, incorruptible, and undefiled, that fadeth not away. There our expectations can never be frustrated. In worlds beyond the sky, every thing will far surpass the promise : “for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to imagine.” With respect to the things of this present, passing world, those who possess them, should be as those who possess them not, for the fashion of this world flitteth away. But blessed, for ever blessed, be our God, through him we are entitled to mansions in a land of unclouded enjoyment, where we shall come into possession of uninterrupted bliss.

And, even here, some moments of enjoyment will be allowed us ; the bitter cup of life will occasionally be sweetened. We shall again hear the voice of love, the love of God, of our God. Our elder brother will speak to his brethren, and in whatever light we may be viewed by others, or in whatever light we may view ourselves, the faithful, genuine believer, will never be ashamed to call us brethren. God is our unchangeable friend, and we shall again hear the voice of our good shepherd, than music, in its softest strains, more sweet. Indeed, I long, ardently long to see you once more, and to unite with you, in attending the voice of grace, mercy and peace, from God our Father, and from our Lord Jesus Christ.

Events, which you have so long feared, may be more fortunate than you have calculated. Yet I know, nor reason nor argument can always assuage the tempest of the soul, I cannot drive back the storm, but my Redeemer hath this power ; and, I humbly trust, he will say unto your dear, timid, apprehensive mind, peace, be still, and know that your God is ever with you.

I wish, my dear Madam, you had made one of my congregation last evening, I preached, by the request of a friend, on those words of our Saviour. Matthew, xvi. 26,

“ For, what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? ”

I know you have listened to the teaching spirit, upon this subject, but I was anxious you should have been a hearer last evening ; and I mention it now, in consequence of a remark, which then occurred to me, and which received its birth in my mind, at the moment I was engaged in my examination of the passage. Please to read the 21st, 22d, 23d, 24th and 25th verses of this chapter.

“ From that time forth Jesus began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and raised again the third day.

“ Then Peter took him, and began to rebuke him, saying, be it far from thee, Lord : this shall not be unto thee.

“ But he turned, and said unto Peter, Get thee behind me, Satan : for thou savourest not the things that be of God, but those that be of men.

“Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.

“For whosoever will save his life, shall lose it; and whosoever will lose his life, for my sake, shall find it.” Then follows our text;

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

The force of my observation rests upon the following considerations :

Peter, and indeed all the disciples, had their eyes fixed on worldly grandeur. *What shall we have, said Peter, who have left all?* The woman, who accompanied her sons, requesting they may be placed on the right and left hand of the King in his kingdom, thought, with his disciples, that, as he was a lineal descendant from the son of Jesse, he was appointed to rebuild that desolated monarchy, to restore its ancient splendour, even as it was in the days of Solomon, and to emancipate them from every yoke.

This is evident to all who listen to the conversation of the disciples, journeying to Emmaus; “But we trusted that it had been he which should have redeemed Israel.”

Now, as all the disciples had expectations of this nature, our Saviour observed to Peter, and the rest of his followers, that it would be no profit to them, should they gain, not only what their ambitious hearts were panting after, viz. the re-establishment of the Israelitish throne, but the *whole world*, and *lose their own souls*: and yet, had the Redeemer been influenced by the remonstrances of Peter, and exerted his almighty power, in the restitution of the kingdom in its fullest glory, even surpassing the days of David, and of Solomon, and thus erected his kingdom in this world, they might, agreeably to their expectations, have been associated with him in his elevation: but they must have lost *their souls*, inasmuch as nothing could save the soul, but that, against which Peter so seriously protested; that is, his Master's suffering death in Jerusalem. Be it far from thee Lord, this shall not be unto thee. But it was written that the God-man should suffer in Jerusalem. The substance of the Master's reply to Peter, and the other disciples, may be understood, or expressed, in the following manner.

“Simple men, you are solicitous, that, by my almighty power, I should avoid this death, that I should continue among you, and

create, or restore for you, a temporal kingdom. But should I adopt your plan, as there is no way for your guilty souls to be saved, but by my *tasting death for them*, should I avoid this death, your souls must inevitably be lost ! and what would it profit you, should I, as a temporal potentate, gratify your most sanguine wishes, even to the bestowing upon you, all with which the grand adversary offered to endow me, all the kingdoms of this world, and you were thereby to lose your own souls ?” This, my dear Madam, appears to me the plain, simple and obvious meaning of this passage.

May God preserve you, lead you into all truth, and give you peace and joy in believing.

I am, my honoured friend, most devotedly and respectfully,
your very humble servant, &c. &c.

LETTER LXXVII.

To Mr. L. of K——.

MY EVER DEAR FRIEND,

I SHALL never forget the pleasing visit with which the great Master indulged me in your charming residence. Of a truth, God was there, blessing us with a hearing ear, and, as I trust in many instances, with the understanding heart.

I shall, as long as I live, feel grateful for the kindness you extended unto me, in your hospitable dwelling. God only knows whether we shall ever again meet in this vale of tears ; but this we know, it is good that we resign ourselves to his unerring pleasure.

Remember me to your venerable pastor. I have met but few of the clerical character, who have done what every Christian ought to do, viz. that have done unto me as they would that others should do unto them. True it is, that if the only wise God our Saviour was not the Saviour of sinners, I could have no hope for myself, nor for any one of those reverend gentlemen ; but as the just God is

a Saviour, I have, for them, as well as for myself, a hope full of immortality, and I expect to meet them in my Father's house, divested of every thing which can offend.

I trust, you and your friends will grow in the grace, and in the knowledge and love of God, and that your light will so shine before men, as that they may be constrained to glorify our common Father, who is in heaven. We must all be friends or enemies to the cross of Christ. They cannot be friends, who, while they in *words* profess him in whom we have believed, in *works* deny him. I am persuaded, our Saviour never required any thing of any of his disciples, that was not for their advantage, in every point of view. Do we feel ambitious? Are we fond of gaining the esteem of our fellow-men? This is natural, this is laudable, and the only legitimate way of gratifying this virtuous solicitude is by living a blameless life. Are we fond of property? Do we wish to obtain, and to enjoy affluence? Honesty and sobriety point out the only sure road to well-earned and durable riches. Do we wish for what is far preferable to opulence, permanent health? This blessing can only be found in the ways of wisdom, which are indeed ways of pleasantness. Are we anxious to obtain what is still better than all, *peace of mind*? Be assured it is only the virtuous who possess this good.

Thus, it is equally every man's interest and duty, to live a sober, religious life. God is our Father; he is the Father of all, but he is a *wise* and a *good* Father. Tell me, my friend, do you think a Parent, who is *wise* and *good*, would leave the child whom he loved to himself? A child, left to himself, would bring his parent to shame, but a wise parent will, by his conduct toward his children, take care to avoid a catastrophe so fatal; and be assured, the infinitely wise and good Parent will not let his offending children go unpunished.

"If," saith the Lord, "my children walk not in my statutes, I will visit their transgressions with the rod." The rod is made for the *fool's* back; shame shall be the promotion of *fools*, not only fools of one, but of every description.

O, that you and I, my much loved friend, may be wise unto salvation, salvation from every evil of body, of mind, and of estate, as far as it relates to our conduct through life.

But, it is said, that if we be of Christ Jesus, we shall suffer persecution, that all manner of evil shall be said of us; and this is

indeed true ; yet, while we are conscious that these evil reports are unmerited, we shall be far more happy, than those malignant calumniators, from whom we suffer. I would rather be the subject of persecution, than the persecutor. The upright man, (I speak after the manner of men) will always find at home, what

“ Nothing earthly gives, nor can destroy,
The soul’s calm sunshine, and the heart-felt joy.”

My soul’s desire, and prayer to God for you, and our dear connexions in your neighbourhood, is, that you may be strong in faith, that as many of you as have had power given you to believe what the patriarchs, the prophets, and the apostles believed, may hold fast the profession of your faith, without wavering, suffering no man to take your crown, and that as many of you as have believed may be careful to maintain good *works*, not merely good *words*, although it be good to hold fast the *form of sound words*. Yet, my brother, what is a man of *mere words* in any character ? I trust, that, as Christians indeed, and in truth, you will go on your way rejoicing in the Redeemer of men, until you finish your course with joy, and lay hold on your eternal life.

I am frequently necessitated to repeat, that I have had many, very many friends, who were only so in *head* but not in *heart*. As friends, many of these *professors* are *dead*. The *friend*, you know, may *die*, and the *man* may *live*. I frequently meet the ghosts of these departed *friends*, and *when* I see them, they preach to me without speaking ; and they preach sound and wholesome doctrine. It is this—“ Trust in the Lord at all times. Cease from man. Lean not on earth. Cast your care upon God. Come up from this wilderness leaning upon the beloved.”

I have suffered much from bodily indisposition during the past spring ; I am now far from well ; I sigh to be gone ; I have been pierced by some of those thorns, which are appointed to wound us on our journey through this wilderness. Circumstances have taken place, which are calculated to wean me from a world that never was designed my permanent residence ; our heavenly Father knows, that we have need of weaning from this strange place, and with true, paternal goodness, he apportions the means to our necessities. I long to go where I can realize the glories of a state I have so long delighted to contemplate. I am confident, my expectations will be more than answered. I should doubt, were they based on what this world hath to bestow. Every thing *here* is, at

best, deceitfully flattering ; *there*, eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the greatness of the bliss laid up for us, where nothing which defileth can enter.

Tell me, has your venerable parent left the house of his earthly tabernacle ? I fancy it is, ere this, very much out of repair ; and if it be as mine, I should suppose the landlord would hardly think of repairing it ; he will, no doubt, pull it down, and rebuild it upon a nobler plan. The tenement of your father has continued in tolerable good order, for a considerable time ; I fancy it was well built, and kept in good order, though now “battered and decayed, it may let in new light through chinks which time has made.”

Let me hear from you soon ; you will wish, when I am gone, that you again had your correspondent ; use him then, in this character, while he is yet continued unto you. I often recollect you, when I am taking into consideration some divine portion of sacred writ. I see, in imagination, the rapturous joy of your countenance, at those precious discoveries, which are made by the spirit of truth—I pity those children of God, who are feeding on husks. O, for that glorious era, when they will come to themselves, when they will resolve to arise, and go unto their Father. Blessed, forever blessed, be that Redeemer, who will receive them with open arms, with true, paternal love.

The money enclosed in your letter was opportune, and I cordially thank you for it. When you first knew me, money was not in all my thoughts ; I regret that I have lived to see the time, when a variety of pressing wants oblige me to think so much of it ; but I shall have less of these wants every day ; say what they will of money, we cannot pass through life with comfort or peace without it ; I do not say the possession of money always gives comfort and peace, I am persuaded it does not ; but our blessed Master taught his disciples, that if they would make friends in *this* world, it must be by the mammon of unrighteousness. We must, while we live in this world, buy and sell, and this cannot be done without the mark of the beast. We cannot answer the demands made upon us, without money, and we are not blessed with the privilege of repairing to the margin of the deep, and there receiving it from the mouth of a fish.

I grieve for the misfortunes to which you advert ; but, although heaviness continueth through the night of affliction, joy cometh in the morning. It is good for us to be afflicted ; I have found more

real advantage from severe afflictions, than from any blessing which divine goodness hath conferred upon me ; when the goods of time and sense are taken from us, we naturally cast our eyes around for something to supply their place, and it is then we hear the small, still voice of the spirit of our Saviour, saying unto us, *Return unto thy rest.* When we have lost the gilded toys of this world, and become indeed poor, the Comforter directs our eyes to that inheritance, “incorruptible and undefiled, which fadeth not away, reserved in heaven for us, where rust and moth cannot corrupt, nor thieves break through and steal.” In heaven, we see ourselves possessed of durable riches, with *righteousness* ; but to this durable riches, with righteousness, we should not so feelingly revert, if we had not lost our uncertain riches, unaccompanied by righteousness. We are, my brother, of the earth, earthy ; and we naturally cling to the things of this world, and while we can find pleasure in so doing, we never look further. We give the world our heart, and we are so engaged therewith, that we do not hear the voice of the Charmer, saying, “my son, give me thy heart.” But when the substance on which we deliciously feasted is gone, and we find nothing but the husk of enjoyment left, when we feel ourselves in a suffering state, it is then we come unto ourselves, it is then we resolve to arise, and to go unto our Father. I do not recollect an instance, through the whole Bible, of any of the people of God crying unto the Lord in *prosperity*. But in *adversity*, in trouble, in their affliction, we frequently hear of their crying unto the Lord, who graciously hears the voice of their complaining, and they become gainers by their losses.

I regret most sincerely not having it in my power to visit you once more, but this I cannot do without rendering my connexions in this place unhappy, but I shall see you again in our Father’s house, never more to be separated ; there, sin nor sorrow, pain nor death, can ever approach us. We are hasting to this our native home ; not a pain do I experience which does not elate me by the prospect of getting home before you. I said, I had been indisposed of late, and I expect, in the order of nature, as I advance to the confines of that bright world to which I am hasting, I shall accumulate infirmities. But the last pain of body and of mind will come, this is my abiding consolation. O, my friend, there is a rest remaining for us, into which rest, he, who is faithful, hath promised to bring us.

Can it be matter of wonder, that those who believe the gracious words of their Redeemer should be impatient to get home? Yet I agree with you, we had better quietly wait, and patiently hope for the bliss that shall be revealed; and, believe me, I endeavour thus to do.

I have, I confess, much cause for gratitude, and very little cause for murmuring and complaining. I frequently ask myself this question: Why should a *living man* complain? I am, since Jesus Christ suffered death upon the cross, a *living man*, an heir of everlasting life, not a subject of death. My body, indeed, will fall asleep, and my soul, my immortal soul, will pass through the valley of the *shadow* of death, where I can have no evil to fear—certainly not; for in the Redeemer I am a *living man*; and in the valley of the *shadow* of death, this Redeemer will be with me; his rod and his staff will guide and comfort me. Such are the reflections by which the mind, under the teaching of the Spirit of truth, is exercised.

I pray God to bestow upon you every thing that he sees best for you, both for time and for eternity. Adieu, my valued friend.

I am ever your gratefully affectionate, &c. &c.

LETTER LXXVIII.

To the same:

MY VERY DEAR FRIEND,

ALTHOUGH I have recently written you a very long letter, yet I cannot forbear again addressing you with information, that through the good will of him who dwelt in the bush, I am still blessed with clear and cloudy dispensations; I am still alternately tasting the pleasing sweets, and wholesome bitters of life. Thus doth the physician of value administer to our infirmities. So great, however, is my folly, that, were it in my power, I would put aside the bitter, and receive only the sweet enjoyments of existence, though I am well persuaded I should satiate; that left to

myself, I should destroy myself. O, my brother, what a mercy that we are under the care of a Being most wise, most good, who will not leave us to the imagination of our own hearts. That like a beneficent and tender Father, he will do for us what he sees is best for us, however reluctant, however refractory we may be. It is in the dark night of affliction, that we are most sensible of the advantages of the candle of the Lord shining upon us. In the bright sunshine of prosperity, who ever adverts to the glimmering of a candle? A friend in adversity is a rich treasure; but it is in adversity we are made glad by the discovery of a never-failing Friend; and it is this, which maketh the house of mourning, so much better than the house of feasting. It is this, which makes God's children, each for himself, feelingly say, It was good for me that I was afflicted. Affliction is for the human soil, the best manure; it enriches and renders it fruitful.

How is it with my friend? You have been in this school of adversity; what is your proficiency? There are some scholars more dull than others; I hope your progress is rapid; if so, you will not long continue a pupil. The last letter you favoured me with made my heart bleed for you. You had been sowing in tears; is it now seed time, or are you now reaping in joy? I trust you remember that seed time and harvest succeed each other, and that you will remember that the reaping in joy is *subsequent* to the tearful sowing.

I have frequently been much delighted while contemplating the order of our Saviour, in the formation of all things. I say with the order of our Saviour, because I do not know any God but him, by whom all things were made.

Observe, I pray you, the order, "and the *evening*, and the *morning*, were the first day," and so on to the seventh. Not as we are accustomed to express ourselves, the *morning*, and the *evening*. In this arrangement, the *evening* would have been last, and *night*, *eternal night*, would have closed the scene. Not so the Spirit of truth—The *evening*, and the *morning*, saith God, by the Spirit of truth. The *morning* is the *last period*, and it will be without a cloud. I wound, saith the Lord, and I heal; I kill and I make alive; thus *healing* and *life* are events *subsequent* to *wounding* and *death*. Blessed be God, the sentence is not reversed; death, never-ending death, would then have been our portion; heaviness may endure for the night, but joy cometh in the morning. What, though it be still

night with my friend? What, though your night be dark and long? Yet hath not your Saviour given you a song in the night? Have you not been able to say, "Although I walk in darkness and have no light, yet will I trust in the name of the Lord, and stay on the God of my salvation?" Yes, my brother, God will bring you into his light, and make his goodness pass before you. Assuredly, all things shall work together for good.

Yes, I believe your affection for me, originates in your affection for the sinner's Friend, in whose name I spake unto you; and it is, therefore, right precious to my soul.

I experience great delight in attending to the word of life. I make many discoveries, in consequence of essaying to make provision for my Father's children. I am delighted when the number of hearers increase; and I am assured that, in due time, the number of believers will also increase; but at present I am far from supposing, that the number of *believers* increase in proportion to the number of *hearers*. There are, even among our preachers, those who do not appear to understand *the truth as it is in Jesus*. Indeed, how can they understand him, whom they do not know? Few, among preachers or hearers, appear to be taught by that Spirit, from which the prophets and apostles received their teaching. Much confusion is consequent upon this fact; the people are perplexed; the trumpet is blown with an uncertain sound; and there are preachers, among the people, denominated Universalists, who, ignorant of the true character of Jesus Christ, cannot agree, even in the fundamental doctrines of our holy religion. It is truly astonishing, that so few have learned that, "It pleased the Father *all fulness should dwell in the character, Son*;" that the gospel, preached by the Spirit of God unto Abraham, was true; which gospel declared, That in Christ Jesus all the families of the earth should be blessed. I trust, my brother, that you are taught by that Spirit, which taught the patriarch; and that, believing what he believed, you give glory to God; and that, thus believing with your heart, you find peace and joy; such peace, and such joy, as the world could never give, and, blessed be God, which it can never take away.

There are, my friend, too many, who talk about the Saviour and his salvation, as they converse about news, or any other subject of minor consideration; their hearts are unaffected. With the heart, all those men who are taught by the Spirit of God, believe; and

with the mouth, they make confession unto salvation. But, that which is written shall be ultimately accomplished, they shall be all taught of God; and such who are thus taught, will judge with righteousness, will walk uprightly, will act irreproachably, will feel happy, and will be proper subjects of that heaven, into which our Forerunner hath entered for us.

I have lately received letters from New-York, informing me that my friends, the friends of the truth of God, have purchased a meeting-house, which belonged to the Lutheran Congregation; they have given me an invitation to remove to New-York—and their pecuniary offers are *very handsome*; but my engagements in this place are solemn, they are indissoluble; while life shall remain I cannot burst asunder ties so sacred, *nor do I wish* to break the ties which bind me to this metropolis. Were I not established in this town, I think I should make no permanent engagements any where; I should visit my friends from place to place, according to my former custom, uniting in various parts of this country, with those who delight in contemplating the subject, which, of all others, is the most likely to give the heart to burn with the fire of divine love, that is, the opening of the scriptures. The Redeemer of men will finally bless us in this way; he, himself, will open unto us the scriptures.

When I first commenced my ministerial career, as I was decidedly not commissioned by man, and as I was not positive any more than was the Israelitish Gideon of old, that I was sent of God, I determined to take every possible method to ascertain a point so important. I was persuaded if I were, indeed, an ambassador of heaven, the God, in whose hands I was, would teach me in the same hour what I should say, that he would incline the hearts of his people to hear, and, last of all, that he would dispose those, who received the words of truth, to administer to my necessities. I was, therefore, systematically resolved to take no thought what I should say; never to solicit for a place, in which to speak; nor to ask any individual to hear me; and finally, I resolutely determined to take no method for procuring a pecuniary support.

It was, upon these terms, I began to promulgate the gospel of God our Saviour; and from each of these experiments, I have received an answer of confirmation. God hath never permitted me to want matter; it hath always been given me in the same hour what I should say. I have never suffered in the want of the *real*

enjoyments of life, and what is better than all, I have obtained a full assurance that the everlasting Father of our spirits, will perform all the good words he hath sent me to proclaim ; that a crown of righteousness is reserved for me, and an inheritance incorruptible and undefiled, which fadeth not away. Nay, more, my Saviour hath given me to know, that not on me only will he bestow this inheritance, but upon all those who love his appearance ; and all who know him will assuredly love his appearance ; and all shall know him, from the least unto the greatest. Observe, my friend, thus runs the text, from the *least* unto the *greatest* ; not from the *greatest* unto the *least*.

But, who are the *least*, and who are the *greatest* ? Our Saviour, on the mount, answers this question : "*Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do, and teach them, the same shall be called greatest in the kingdom of heaven.*" But you see, my friend, this inimitable Preacher, who spake as never man spake, assures us, that both these characters are ultimately in the kingdom of heaven, because "by grace sinners are saved."

However, they will not be breakers of God's law, in the kingdom of heaven. The subjects of that kingdom, saith our God, shall be all righteous. Religious people, (I mean such as are religious according to the forms of this world,) being under the influence of the God of this world, believe as his Spirit teacheth them. They consider the devil, and all manner of sin and abomination, as eternal ; and that death and hell will consequently be eternal. But those who are blessed with a knowledge of the religion of Jesus, who are under the teaching of his spirit, know that the devil is come down, having great wrath, because he is assured he shall reign but *a little while* ; they know that Jesus will destroy every work of the devil ; they know that death and hell shall be destroyed, and that there shall be no more pain. They know, because they believe the word of their Redeemer, that all old things shall be done away, and all things shall be made new. Well may it be said, Blessed are the people, who know the joyful sound ; they shall walk, O Lord, in the light of thy countenance.

I long, my brother, to know how you do, both in *temporals* and *spirituals* ; but most of all in *spirituals*, because *spirituals* are of the most consequence, even here ; for in the knowledge of redeem-

ing love, and in this love, of the things which make for our peace, our *eternal peace*, we obtain what nothing earthly gives or takes away ; we obtain the soul's calm sunshine, and we possess genuine heart-felt joy.

Remember me to all who love our Lord Jesus ; I hope you and yours, are in the enjoyment of health.

Adieu, my friend ;

I am as usual,

yours affectionately.

ADDRESS,

Delivered by request, to the brethren of St. John's Lodge.

WHEN we hear an illustrious brother declare, that we have need to be often reminded of what we so well knew before, an apology upon the present occasion, respecting the subject, may be deemed unnecessary ; and when I add, that honoured by your choice and pressing invitation, I stand up as a monitor, to stir up your pure minds to a sense of the importance of our theme, of its magnitude, and exhaustless worth, however incompetent I may be, to an undertaking so arduous ; although many of my honoured brethren, in whose presence I now stand, are abundantly better qualified to discharge this trust with honour to themselves, and advantage to the fraternity ; yet I will not so far betray a want of respect to that judgment, to which I am indebted for my election, as to fatigue you with those pleas of inability, which candour may characterize as superfluous.

Ye know your calling brethren ; your calling is an holy calling ; ye are children of the light, of that true light, which shall ultimately illumine every man that cometh into the world. You were sometimes darkness, when you had your conversation according to the course of this world, and possibly you may have joined with those, who are in the habit of speaking evil of things they could not understand. But the *secret* of the Lord, which hath never yet been manifested to the great mass of mankind ; the mysteries which, to the

world in general, are yet unknown, and which, no individual in the world can know, until he is brought into the light, which can alone manifest what the darkness conceals. With this secret, and these mysteries, you are made acquainted; and I have confidence, that your institution will add lustre to an order ever ennobled by virtue.

Your monitor stands not up to teach; you are not now to be taught the first principles of your craft. But I am appointed to provoke, and you are assembled together for the purpose of provoking one another to love, and to its genuine effects; to that love, which invariably issueth in good works.

It was for this purpose, that our transcendently august Master called us out of darkness, into his marvellous light, that we may let our light shine before men *by love*, and the labours of love. But who can love what does not appear lovely? And who that hath not love, can perform the labours of love?

We are, however, called upon, after giving the best affections of our hearts to the supreme Architect of all worlds, to love our brethren, *brethren* who are collected by infinite wisdom, and connected by the strong cement of infinite love. These brethren, we are to love as ourselves; and we are commanded to love our species in general, whether friends or enemies, with a love of pity and compassion; nor are we destitute of the strongest incentives thus to do. Our supreme Head, the adorable Redeemer, though descending among us tabernacled in clay, has, nevertheless, so far made himself known unto us, that we can behold him with filial reverence, as the perfection of wisdom, power, and *love*. His wisdom stands conspicuous in his plans; his love, in the beneficent designs, manifested in all his gracious plans; and his power, in the execution thereof.

He who built all things is God; and for *his* pleasure, the things that are made, were formed. Ye *free*, ye accepted masons, ye are called out of darkness into light, that ye may alternately labour and rest; ye have your origin from your illustrious, your transcendently illustrious, and right-worshipful grand Master, who was before all things, and by whom all things consist. The model of his plans were formed in his own eternal mind; and in his comprehension, all worlds from eternity existed. He formed materials; he commanded, "Let there be light, and there was light." When he had brought order out of Chaos, and reduced tumult to peace, he raised from the dust the figure of himself, and fearfully and wonderfully

was this figure constructed. In this house, this earthly tabernacle, the living soul, which living soul is the breath of the supreme Architect of the omnipotent God, in this earthly tenement, this soul dwelleth; and while dwelling therein, performeth wonders, not to be performed by inferior agents.

Under the forming hand of this representative, of the Creator of all things, the wilderness becomes a fruitful field, and blossometh as the rose. Under the directing influence of the Architect of all worlds, Lodges were formed for his glory, and for the benefit of associated brethren. But these Lodges were not formed by *loiters*, but *labourers*; labourers who were inspired by the spirit of their Master, to work by rule and order.

Attempts were made upon the plains of Shinar, to establish a name, by the extent and the loftiness of their building; but the builders there employed, were not acquainted with the outward and visible signs; they had not the word, they entered not in by the door, they were not illumined by the true light, they were not sufficiently instructed in the use of the compass, the square, and the level; they did not lay their plans within the *first*, nor rise in their labours on the *second*, nor proceed according to the *third*. Hence, when the glorious Architect vouchsafed to descend, and take a view of their works, confusion was the motto, which infinite Wisdom thought proper to stamp upon their unfinished labours.

But let us turn with admiration to an association of superior builders; of builders who exhibit a perfect contrast, to the builders on the plain of Shinar. Their fabric is reared under the direction of a master builder, a builder who had been indulged with a private interview with the supreme Architect himself; which almighty Architect, communicated to him his own plans, directing him to proceed in his own way, on which plans, and in which way, unfashioned materials were formed, and an infinite variety were collected. Order presided amongst the labourers, the foundation being laid in the presence of the grand Master, without the noise of the ponderous hammer, or the cleaving axe. In due proportions the building rose, uniting, as it advanced, the two grand requisites, strength and beauty, until, as a complete whole, it exhibited to all succeeding generations, a model of that perfection, of which the arts are susceptible.

Here, then, we behold heaven and earth united. The glory of the Lord coming from the east, his train filled the temple; and when

the grand Master had finished his work, and the supreme Architect condescended to visit him. Such was the approbation discovered for the builder and the building, that he said, "I have hallowed this house, which thou hast built, to put my name there for ever, and mine eyes and my heart shall be there perpetually."

Thus his gracious providence, and tender affection, was manifested there, and will be manifested there for ever.

Masons, of your description, have the privilege of looking beyond the things which are seen, and felt, by mere operative masons. The supreme Architect hath entrusted to you, the hieroglyphical art; you can see, in this magnificent temple, what the world cannot see; and from such views as are discovered by your mental eye, your hearts must be affected: for do you not discern the love of your one glorious Head and Master, in heaven; and do you not hear him saying, *love one another?*

The divinely instructed Brother, whose name and whose excellence we this day commemorate, is styled, by way of eminence, the beloved disciple. Not that he was beloved by the great Head, who is no respecter of persons, more than the other disciples; but we know no individual among his brethren, who loved the great Master and his fellow servants, more than did John, the Evangelist, or who laboured more to cultivate this divine principle among the children of his Father. We are informed, that when he drew near the period of mortality, he delivered to his hearers, from the abundance of his affectionate heart, the best discourse he ever delivered; and yet his lecture, it seems, contained no more than "little children, love one another;" and again, "little children, love one another;" and a third time, "little children, love one another." Love was the exordium, the continuation, and the close.

God is love. Love is negative and positive. Love thinketh no evil, it worketh no evil. The thoughts of love are thoughts of peace: the works of love are works of mercy. Can we then behold our supreme Head, thus manifested by his works, and in his words, without feeling the best affections of our soul flowing toward him? Is he not, in the estimation of every *true brother*, when thus beheld, "*altogether lovely?*"

Let love, said an illustrious brother, be without dissimulation. Be kindly affectionate one to another, with brotherly love in honour preferring one another.

By this, saith our right worshipful grand Master, who, as a greater than Solomon, presides in our Lodge. By this shall all men know that ye are my disciples, if ye have love one toward another. And this I pray, said another distinguished brother, that your love may abound. As touching brotherly love, said the same celebrated character, ye need not that I write unto you : and as touching brotherly love, your monitor need not to speak unto you.

It is, with Masonic brethren, a fixed principle to love one another, and that with pure hearts, fervently. But although it may not be necessary to enforce this principle of love, yet it may not be unreasonable, for the sake of love, to beseech you to let brotherly love continue manifesting it unfeignedly to the brethren in general, to the necessitous directly and immediately, in particular, and not in words of pity only, but in words of mercy, in giving and forgiving, and in kind and affectionate entertainment of strangers.

The immortal brother, whose festival we this day celebrate, calls upon us to behold what manner of love the Father hath, and presents this love of the Father, as a model for his children. If, said he, the Father hath so loved you, ought we not to love one another ? But the love the Father had for us, was prior to our love for him. We love him, said our brother Paul, because he first loved us. It requires not an acquaintance with your art to love where you are beloved ; any Publican can love the person by whom he is beloved. It belongeth unto you, brethren, who are children of the light, and therefore know *the love of God*, and who cannot but remember the words of the grand Master of the Israelitish Lodges, when he assured the brethren, that God did not set his love upon them, because of their number, but because, saith he, the Lord loved you, and because he would keep the oath which he had sworn unto your Fathers. It was, therefore, the Lord brought you out with a mighty hand, and redeemed you. It belongeth unto you, I say, to distinguish properly, and to impute the love of the God, who made you, to its genuine cause.

The children of darkness have, in every age, been unacquainted with the principle and practice of love, and with its foundation by the transcendently glorious Architect of all worlds. Among the brethren of the ancient and honourable order to which you belong, it is with inexpressible delight, that we trace back to the beginning of time, the dawning of this ennobling, this animating principle, and with augmenting rapture, we behold it like the path of the

just one, shining more and more, so that the mystery of love, reserved from age to age, as a sacred deposit amongst the chosen, the called witnesses of the most High, shall ultimately blaze forth in the splendor of the perfect day.

Brethren, you are this day collected for the double purpose of doing honour to the memory of a heaven taught brother, and enjoying the felicity which flows from the first principles of our order. You will this day receive, from the open hand of the Father of our spirits, whose liberal heart hath been from everlasting devising liberal things, the abundance of the blessings, produced by his plastic power from earth, sea and air. In each of these you will read the lessons of his love. This will give to your enjoyments an additional zest. But lest, while thus elevated, you should for a single moment be found without the compass, deviating from the square of propriety, or declining from the level of understanding, you will keep in view the principles of your venerable Founder. You will take for your model the bright example of him, who went about doing good. You will pay attention to the *materials of the true Temple*. You will in an especial manner, in attending to the widow, the orphan, the aged, the lame, the blind, the necessitous of every description, considering them as the many living stones in this temple, esteem them proper subjects, on which to bestow the labours of the labourer of every description, in your distinguished order. You will remember, that it is in these pleasant labours you are called upon to manifest your faith, and your love, and that there is not in this world a more inconsistent character, than a partial, contracted, unfeeling, uncharitable mason. In fact, such a character is a monster ; but a monster never yet seen. It would be as proper to speak of a dark sun, or a cold fire, as an *ancharitable mason*.

You will, we humbly hope, aim at consistency of character, mixing with your enjoyments the feast of reason, and the flow of souls. You will, from the abundance of your affectionate hearts, devise means to make the heart of the sorrowful glad, to cheer the drooping spirit, and you will wipe, with the hand of benignity, the gushing signs of sorrow from the weeping eye.

You will steadfastly look to an almighty Architect, to the grand Master of the universe, who will not forget your works of faith, and labour of love ; looking unto God with that hope which maketh not ashamed, and confidently expecting, that in the fulness of his own

time, he will gather all things into *One* ; *building* them together, and constructing a fit habitation for himself.

That God will constitute the wide extended universe one Grand Lodge, giving every individual to know, as he is known, and to behold, what, until that era, no human eye can see, and to hear, what, until that general collection, our mortal ears can never hear ; and, from the fulness of brotherly affection, let us say,

“ O come divine benevolence,
Thy softening influence dispense,
And give each heart to know,
That tender, kind, endearing tie,
Which draws the scattered kindred nigh,
And dissipates each woe.”

Hints preparatory to a masonic lecture left unfilled up, which will now never be completed until my removal to the Grand Lodge of light ineffable, and full of glory. God almighty hasten that happy period.

I supplicate thee, dear, compassionate Saviour of sinners, confiding always in thy abundant mercy, O thou Redeemer of man.

THE subject proposed.—The exordium.—No guide to obtain the knowledge of masonry except the divine word.* Under the direction of this unerring guide we indulge a hope, that we shall not wholly miss our object. It is pleasing to see this divine guide precede the masonic procession. It is pleasing to see it laid open under the eye of our Grand Master, when taking his seat in the most elevated situation in the Lodge. It is pleasant to see the square and the compasses laid thereon. They seem to say, we can be of no use without this light. Hence, we come to understand the propriety of our Grand Master's exhortation ; Work while you have the light with you, for the night cometh, wherein no man can work. And, perhaps, in no former period, since this light first shone upon us, has there been more pains taken to extinguish this light, than in the present.

* The Bible.

We proceed then, under the directing influence of this luminous body, to inquire into the nature, origin, and end of masonry. What is masonry? Masonry is, like our divine Master, made up of body, soul and spirit. The body is the aggregate of symbolic materials, signs and figures; the soul is the divinity manifested through these materials; and the spirit is the animating principle proceeding from the union of both. This will more abundantly appear in the progress of our inquiries.

First, The origin of our sublime craft. Little can be gleaned from the first ages of the world; it is in the middle age of time, that our ancient and honourable order attained its maturity.

Masonry becomes manifest by its contrast. The false and the true masonry is exhibited in the tower of Babel, and the temple of Solomon, in their situation, materials, motives of the builders, and the names of the buildings, **TOWER OF BABEL, TEMPLE OF SOLOMON.**

Secondly. The dispersion. Colony emigrating to Egypt. The Grecians. One of their sages drawn forth from obscurity, where he had been long concealed, under the name of *Peter Gower*, who we are informed by the ingenious and indefatigable compiler of our constitutions was no other than *Pythagoras*. Knowledge did not then fly on paper wings through the world, as it hath since done. This sage sought, and obtained admittance into the society of the craftsmen of Egypt, and returned richly freighted to his native island. Hence, the gorgeous palaces, the solemn temple, and the cloud capt tower. The scattered fragments of many of these stupendous fabrics.

Thirdly, The arts progress, and artists multiply. For the security and improvement of the craft, and the advantage of the craftsmen, they formed Lodges, and they established rulers.

No mason is a *free* mason, until he has served a regular apprenticeship; none are *accepted* until they are free; hence the expression, *free and accepted masons*. Men of distinguished characters patronized the craft, and attaching themselves to the craftsmen, they were admitted as honorary members, first, however, submitting to prescribed conditions, upon which, these honorary members became *free*, and consequently *accepted*.

Certificates granted to either, admitted them into the Lodges of their fellow craftsmen, in any part of the world. But those certificates might be forged, and for the purpose of preventing fraud, masons, upon admittance, were instructed in certain *words* and *signs*, which they were bound, by the most solemn obligations, never to divulge. By those *words* and *signs*, a brother could, and can make.

himself known, where his certificate cannot be read, nor his vernacular tongue be understood. Communications of this description are made in the midst of darkness, as well as at the noon of day, and fraternal affection, like electricity, instantly imparted from one to the other, and diffused through their respective frames.

Honourary members improved and sublimated the masonic art, and have ultimately conducted it to that perfection, which the great Architect originally designed.

Fourthly, Masonry is a system of religion, which may be properly described under the figure of a tree. But to trace its sublimity and mystery, in its highest perfection, we must revert to the days of Solomon; to his wisdom; to Hiram; to the materials for building the temple; to the framing it under the eye of the master. We must view the temple; its foundation, corner, and top stone. We must enter; we must knock, and it will be opened unto us. We must put off the shoes from our feet—Examine the light; the oracle; the mercy seat; the cherubims; of what they are composed; their attitude; the direction of their eyes; the veil; the pillars before the temple. We must consider the queen of the south; the collected wisdom of Solomon; the house that he built; the meat of his table; the sitting of his servants; the attendance of his ministers; and their apparel; and his cup bearers; and his ascent by which he went up to the house of the Lord.

Kings and emperors were, in the old world, attached to our order, and amongst ourselves we can name men, brethren, on whom, a kingly or imperial crown could confer no additional splendour. We could bring a cloud of witnesses to support our assertion; we content ourselves with naming only two, WARREN and WASHINGTON

Fifthly, Exhortations to diligence are salutary to every description of men. Works of faith, and labours of love, are always beautiful; such manifestations are best calculated to silence gainsayers; they convince and they convert.

“The opposers will admire,
The hammer and fire,
Which all things o’ercome;
Which break the hard rocks,
And the mountains consume;
With quiet amaze,
They listen and gaze,
And their weapons resign,
Constrained to acknowledge the work is divine.”²¹

FRAGMENTS.

THERE are, it seems, who embrace so confidently the doctrines taught by the apostles of our Lord as to affirm, "There is nothing left for them to do"!!! This is a gross deception; for the Redeemer hath said, he who would be his disciple must *deny himself*, and take up his cross and follow him. I really believe there is not an individual in the world, who thinks he has nothing to do. I suppose all that the professors of faith in the doctrines of God the Saviour mean, is that they have not *that to do*, which God hath declared *was done by the Saviour*, and so far they are right. Whatever Christ Jesus did was *perfect*, it required no addition; and whatever injunctions he hath laid upon his purchased possession, are of a nature totally distinct from their eternal salvation. But to be disciples of Jesus Christ, we must *deny*. *Deny what? Deny ourselves*. Believers do this; but those who consider themselves as *actually concerned* in the grand work of redemption, do not *deny themselves*, they own themselves; and whether they consider themselves as the Alpha or the Omega, if they be at all necessary, it would not be just for them to deny themselves. It is only him, who is a believer in the doctrine of God our Saviour, that can deny himself. The believer does not view himself as having any personal existence in the work of salvation; like the younger brother of Esau, considering his own name exposed to a curse rather than a blessing, he gladly relinquishes it, and assuming the name and dress of his elder brother; in other words, putting on the Lord Jesus, he asks for every blessing in his name.

PERHAPS it is better we should still remain unacquainted with the magnitude of human wickedness. I am not very fond of those who are constantly labouring to prove, that there is no *excellence* in our nature. Were there really no excellence in our nature, we should stand a single exception to the works of God—but the assertion is not true. It is a fact, there are none *divinely good*, but one, *that is, God*. But while we discover so much good in every part of animated nature, why should we deny some portion of good to the lords of the creation? Yet should we uniformly deny every

good to man, *facts*, blessed be God, would be stronger than our most potent arguments. I, myself, have had sweet experience of human excellence through the journey of life, through a journey which would else have been indeed dreary. *I have not, I never had* any quarrel with human excellence, except when it presumes to dethrone my Saviour, when it would take the crown from the head of Jesus Christ and place it upon that of the sinner. Nothing short of perfection, undeviating perfection, can satisfy him, who is of purer eyes than to behold iniquity. When, therefore, our *imperfect works* are made the *matter of our justification* in his sight, who is of purer eyes than to behold iniquity, it is then that I become jealous for the Redeemer with a godly jealousy.

Christians, I trust, genuine believers, will have too much gratitude, too much love for their Saviour, to mingle with those who are devoted to folly. Those who can make the comparison will not hesitate in preferring *virtue* to *vice*. Virtue hath in every view, abundant advantage over vice; Christians may derive benefit from the greatest evil. I pray God that the genuine believer may remain steadfast and immoveable, always confessing, and that from conviction, that even if there were no hereafter, it would be the interest of every individual to persevere in the paths of rectitude. It is wisdom's ways alone that are ways of pleasantness; it is her paths alone, that are paths of peace—Right well is my soul acquainted with this truth.

I trust I shall never look with any, but a single eye to the Author of my salvation; I trust I shall never expect deliverance from the curse of the law, and a title to everlasting life from any *power* or in any *name*, but the name of Christ Jesus.

But as my future happiness depends upon my *knowledge of this truth*, so does my *present felicity* rest on my conduct in life. If I sow to the flesh, I shall of the flesh reap corruption.

WHAT is the second death? It is certainly *death*, not *life*. But the disciples of Mr. W. inform us, it has been administered, and is administering with different duration by the law and by the gospel!! Amazing! the *second death* administered by the *gospel*! Surely, the gospel is not the administration of *death*; the *gospel* is glad tidings to every creature. But can the administration of the second death be glad tidings to every creature? The equity of God, in punishing the wicked and rewarding the good, is a standing

theme. But if there be equity in punishing human sinners as breakers of God's law, it must follow that Jesus did not make reconciliation for iniquity, that he did not fulfil the law nor satisfy divine justice, that he hath not made an end of sin and completed his work, by finishing transgression. But if he did not, where was the equity of Christ's sufferings? And if he died for the ungodly, where is the equity of justice when demanding *two payments for one debt*? Suppose we could prove, that some were entitled by their own deeds of righteousness to life eternal, and that they were thus rewarded by their own individual righteousness, where then would the grace appear? There is no grace in rewarding the good. The good *deserve* a reward. How does it appear that the *gift* of God is eternal life?

It is said, every unregenerated individual will receive, according to the various degrees of sin which may be committed, a corresponding punishment. If by generation is meant something done by the creature, that satisfies the justice of God for the breach of his law in time past, and effectually guards against sinning in future, then the reward to them is of debt; but if this regeneration, whether we consider *it in Christ Jesus or in ourselves*, be the work of God, the reward is undoubtedly due to the worker.

Again, If the generation, so warmly advocated, admits of sin, and the soul that sinneth shall die, and if those who are considered regenerated, offend in many things, and God is no respecter of persons, will not divine justice exercise its rigours on the regenerate? Why should not a regenerate sinner be as much subject to death as an unregenerate sinner? What reason have we to suppose that some crimes render the sinner the object of divine wrath, and others do not?

In one thing, however, I perfectly agree with my religious brethren; no one can be *perfectly happy*, until he be *perfectly holy*; hence, in the present state, our felicities are always imperfect. But, blessed be God, there is such a thing as living by faith on the Son of God, whom, having not seen, we love. We endure as seeing what is invisible.

As long as the least spot remains, we cannot be admitted where nothing that defileth can enter; and hence, the propriety of our Saviour's thoroughly purging his floor, and then gathering his wheat into his garner. Hence, he will give his angels charge to gather *out of his kingdom* every thing that offends, which things

was the seed sown by the enemy, and *them* who do iniquity in his kingdom, which are the spirits that now work in the hearts of the children of disobedience. It must be those evil spirits, that are to be gathered out of his kingdom; were it the deluded sinners that were to be gathered out of the kingdom, it would be taking a part of the kingdom *itself*, which kingdom consists of all nations, and kindreds, and peoples, and tongues. I am fully persuaded of the truth of all that God hath spoken by the mouth of all his holy prophets ever since the world began, and, therefore, I look for a new heaven and a new earth, wherein dwelleth righteousness.

I am not rendered unhappy by the words of my Saviour, nor hath any individual of the human race reason for inquietude from his words. The words of our Redeemer, they are spirit, and they are life. When it is said, without holiness no man can see the Lord; and when it is also said, every eye shall see, what is this but a declaration, that every one shall be made holy? If none but the pure in heart shall see God, so much the better; it follows, that God will purify our hearts, and, indeed, this is precisely what we are taught to expect. Behold, saith God, I will make a new covenant with you in the latter days, not according to the covenant I made with your fathers, which covenant they brake; but this is my covenant, (which covenant they could not brake,) I will put my law in their hearts, and write it in their minds; I will be their God, and they shall be my people. I would leave God to do his own work; he will do as seemeth good in his eyes; he will do all that is necessary to bring his ransomed home. I would, at all times, trust in him, not being afraid. Let us rather follow the example of Mary, than Martha. Mary sat at the feet of Jesus, while Martha complained that her sister was idle, that she had left her to serve alone! But how answered our Lord? Thou art careful about many things, but Mary hath chosen that better part, which shall not be taken from her. Attending to the words of our Lord, we cannot be at a loss to know what that better part is, which cannot be taken from us. It is Christ Jesus and the love of God, from which, saith the Apostle Paul, and every one who hath the knowledge of God, nothing can ever separate us. But whether they be prophecies they shall fail; whether tongues they shall cease; whether knowledge it shall vanish away, while charity, which is the love of God to his offspring, being an everlasting love, never faileth. Blessed be they who know this joyful sound; they

walk in the light of God's countenance, and rejoice in the liberty wherewith Christ hath made them free.

I have the happiness to be of this number, and it is my constant aim to communicate this happiness to my brethren, by proclaiming to them the truth as it is in Jesus. With respect to the purchased inheritance, the Almighty fiat is only necessary. He who said to the evil spirit, *Come out of him*, in one instance, can with as much ease and equal success, separate the evil spirit from every individual of the human family; and *what he can do, he will do*.

The cause of truth should never be estimated by the characters of men. I do not envy any man on account of his attainments; I view all men as objects of the never-failing love of paternal Deity; and, I trust, no one will envy me that peace which I enjoy in this assurance; my religious sentiments.—

I HAVE long expected letters from a very dear friend; they are arrived, and I am satisfied. I feared, in his wanderings round the world, he would have forgotten me. It is only in our almighty Friend, we can place unwavering confidence. How little do we know what is before us. I have been in —; just caught a view of my kindred, of my friends, and left them, perhaps, forever. I hoped to have seen—but hope is a vile flatterer; it has deceived me for more than fifty years. My visit is like a dream; and like a dream that we regret the loss of, when we are rudely roused from the sweet slumbers of the night. O, I have much to say; more than I can express. Shall I ever meet my kindred, my friends again? Perhaps not here; but there is a prospect of a better country; shall we not meet there? And will it not constitute a very essential part of our felicity, to recount in those abodes of blessedness, the wonders of redeeming love, displayed both in providence and grace? Greatly do considerations of this description elate my soul; even in this present state, will not my pleasures be greatly augmented from this source, when I reach my native skies? We know not what is best for us, and it is well that our almighty Father will dispose of his great family, precisely according to his own good pleasure.

Surely no murmur should ever escape my lips; I enjoy much during the present scene; and in the midst of my enjoyments, I am soothed by the bliss of expectation in the assured prospect of life everlasting.

I have met, as I have passed through life, many, very many dear children of God, with whom I have held sweet converse ; I have often been indulged with giving vent to the fulness of a grateful heart, by speaking as highly as my God permitted me, of my Redeemer's name ; and I believe as many among my various congregations as love our Lord Jesus, have rejoiced with me ; indeed, indeed, I have experienced much of heaven on earth. The Rev. Mr. G. is a most excellent man ; I am mistaken if we have not drank into the same spirit. Shall I, while an inhabitant of the footstool, meet this dear man again ? O, let me live upon those anticipations, which give a foretaste of the pleasures to be derived from the meeting of long severed friends, and spending with them, in the house of our common Father, a never-ending eternity.

Frequently do I advert to the answer given to a question in the Assembly's Shorter Catechism. " God's works of providence are his most holy, wise, and powerful, preserving, and governing, all his creatures, and all their actions." This self-evident truth appears to me divinely consolatory.

I am at a loss to account for the ways of God, says one ; but is this wonderful ? Could we account for every act of Deity, we must have wisdom equal to the Deity. I do not understand the doctrine of reprobation, says another. I pity the mind that can either understand, or admit this doctrine. I think the doctrine of election is clearly taught in scripture, and it is consistent both with the name and nature of our Saviour. Some are blinded, and have, therefore, stumbled. But have they stumbled that they should fall ? God forbid.

I have long been well persuaded, that there are great and many advantages to be derived from a religious education. Train up a child in the way he should go, and when he is old he will not depart therefrom. Indeed, habits of any sort, are not easily shaken off. Happy the youth who is early directed to good habits.

Young people are frequently ushered into the world with high raised sentiments of their species. He is an object of envy who retains his good opinion of mankind. I despair of ever having so much pleasure from an acquaintance with what is to be found in man, as I had while the deception respecting the human character continued.

When I was convinced it was my duty to proclaim the grace which was brought to light by the gospel, I set out with a full

determination to live by faith on the Son of God, and never to make use of any arts, (not even the arts sanctioned by the practice of every order of religious labourers in the christian world,) to make gain of godliness. I do not, therefore, permit collections to be made for me, nor have I ever yet made demands on any, to whom I have spoken in private, or in public; yet I have been many years a labourer in this country; how long God will preserve to me this boast, I am not able to say. Mr. Relly rejoices that my commission to preach the gospel has been opened in America. Well I have ceased to regret this circumstance. England had become a desert to me; I had laid in the grave the wife of my bosom, the children of my youth, and any country was better than England; yet I came not here with a design to officiate at the altar; my plan was to pass my life a hermit in the wilds of America—Well, God has ordered it otherwise. By a chain of circumstances which may one day meet the public eye, I was induced to change my purpose, and as I said, I do not now regret it. God has the hearts of all in his hands, and he disposes whomsoever he chooses to aid me, precisely in the way that is most agreeable to my feelings. I have determined to cast my care upon God; if he has sent me forth, he will provide for me; if he does not provide for me, he has not sent me, and I must endeavour to live as do the world in general. Hitherto, however, I have been supplied; I have not suffered in the lack of food nor raiment; as I pass through this country, I am hailed a welcome guest in many hospitable mansions, and a thousand hearts are open to receive me as the dearest of their friends; and if I enter a town or village where I am not known, providence interposes in a remarkable manner in my behalf, and, as I said, in no moment have I ever yet been at a loss. But, but, times are changing; this war has narrowed the circumstances of many, and perhaps the hearts of some. My constitution too is changed. The painful labours I have for many years endured, preaching frequently nine sermons in the course of a single week, has nearly exhausted me. Forgive me, O my blessed Redeemer, if my heart sometimes fails me, if there be moments when I stagger through unbelief. Old age approaches! sickness *may* be at the door, and I have no establishment, neither house nor home, no individual *legally* obliged to administer to my necessities, however pressing they may chance to be.

There are occasions when my pride takes the alarm, and I reflect with pain of mind, that it is out of my power to copy the example of the Apostle to the Gentiles, by supplying my wants with the labours of my own hands. I certainly should be the happiest man in the universe, if I could thus do, but God knoweth I cannot, and he knowing this, will, I humbly hope, provide for me. I have no reason to expect he will gratify my pride by rendering me independent, nor have I any reason to fear I shall ever suffer in the want of the necessities of life.

I do not think it possible to know Jesus Christ, and not acknowledge, as brethren, those who believe in him. My English friends rejoice to learn, that it hath pleased God to enable me to proclaim his salvation in this distant land; and what a glorious consideration that it is not possible for me to proclaim the gospel of God our Saviour to any who are not his redeemed. That I am not obliged when I spread the table of the Lord, to say to a very large proportion of the human race, stand off, come not near this plenteous board; it was never spread for you. How great the glory which is displayed in these latter days. The ministers of God are not now sent forth as ministers of wrath, to pronounce the sentence of death upon the sinning soul, and to tell the children of men, that their iniquities, as a thick cloud, separates between God and his offspring. No, no, far otherwise; they are now sent forth as ministers of peace, to proclaim the ministry of reconciliation, and to assure mankind, that the work of redemption is completed.

How simple is the plan; God made man in his own image, he pronounced him very good, and he placed him in the garden of Eden; but seduced by the subtle adversary, he continued not in honour; he forfeited paradise for himself, and for his posterity, to the latest generation. Human beings ushered into existence are nearly overwhelmed by crimes, by sufferings, and by a series of misfortunes. Could God have prevented this? Where then slumbered his mercy, that he did not? Peace, audacious caviller, God, "from seeming evil, still educes good," and every thing has succeeded in the best possible manner. If you ask me how I can pronounce so positively? I answer, every thing is under the direction of an all-wise, all-gracious, and omnipotent God, and of this God prescience is also an attribute. Therefore, I say, every thing has succeeded precisely in the best possible manner.

A mysterious relationship united us equally to the *first* and to the *second Adam*, and so close was the union, that we are members of the body of the Redeemer, who, in process of time, assumed our flesh, and wrought out for us everlasting righteousness. Christ Jesus being to all intents and purposes, the Head of every man, the iniquities of the many wandering members were laid upon him, and so did they overwhelm and encompass him about; that the sword of justice was drawn against him, and he who was the fellow of divinity was sorely smitten, wounded for our transgressions, bruised for our iniquities; that by his stripes we might be healed, and, when crying out, "*it is finished*," he made an end of sin, we then, in our federal head, and immaculate representative, recovered our lost estate, and our restoration is even more splendid, more luminous, than our primeval purity, for we were then made subject to vanity, subjected however in hope, but the purchase of a Redeemer's blood can never be lost.

I HAVE been asked, "are the tares to be punished?" I answer no—Our Lord says the tares are to be burned. Again they tauntingly question, "what kind of punishment can be inflicted upon evil dispositions, without any person or agent, susceptible of suffering?" Can mere ideas, empty visions, be identified at a judgment seat? How insulting such questions. The objector proceeds to interrogate. Is not God the Father of wheat? Is he not the Father or Creator of the devil? Or, if God be not the Creator of the devil, did the devil create himself?

May I not with propriety answer, God is the Father of the good seed of the wheat, but not of the devil. Of the *angels* who kept not their first estate, God was undoubtedly the Creator. But of the *enmity* betwixt God and the creature, which constitutes the character devil, it does not appear to me God was the Creator—Wheat cannot produce tares. I know not how the angels became devils: this is a subject upon which revelation being silent, I do not possess the means of information. "The proper study of mankind is man." But I think, in the nature of things, there can be but one OMNIPOTENT BEING; and, if this be allowed, the devil cannot be omnipotent, nor equal with God.

I do not consider sin, in the abstract, as subjected either to pain, or sorrow; an idea so absurd has no place in divine revelation.

Persons hearing me attempt an elucidation of the parable of the wheat and tares, must recollect I have declared, that at the end of the world, God would take out of his kingdom *all things* that offend, and *them* which do iniquity, and cast *them* into a furnace of fire. The iniquity was what gave offence; he, with whom it originated, was the devil, who, because he did that deed, was accursed. When our transgressions were *judicially* punished with a rod, they were found *in him*, on whose back the ploughers made long and bloody furrows; and, when human nature shall be physically cleansed, the punishment will follow the offence, and fall upon the head of the deceiver.

The fallen spirits are sometimes spoken of in the *singular*, and sometimes in the plural character. When the devil, possessing the man among the tombs, was asked his name, he answered, legion; and as every human being is more or less under the influence of an evil spirit, they sustain the same character. Ye are of your father, the devil. But when these evil spirits are separated, when all things that offend, and *them* which do iniquity, are taken out of the kingdom, the restitution of all things must follow. The things which are Cæsar's will be rendered to Cæsar, and the things which belong to God will be rendered to God.

It is unbecoming for two persons, professing themselves disciples of the meek and lowly Jesus, to engage in wordy war. Bitterness and rage are wholly inconsistent with the christian character; and it is my present determination, by which I trust my God will enable me to abide, never in future to respond to any individual, who apparently acts under the influence of a spirit of wrath and prejudice. But if an inquirer, directed by the mild principles of christianity, and evidently operated upon by candour and humanity, shall request a reason for the hope that is in me, I shall always be ready, with meekness and fear, to render such an answer as my God may enable me to give.

I do, indeed, believe, what I every where assert, that we, of necessity, continue in *our own* apprehension, and the distressing effects of that apprehension, in a state of condemnation, until we believe in Jesus Christ, who taketh away the sin of the world. This is what I mean, and this is what my heart thinketh. I am charged with asserting that those who believe not are *already jus-*

tified. If I distinguish between the *finished* salvation, wrought out by Jesus Christ, and the *apprehension* of this salvation, in the minds of the redeemed, what do I more than what the immediate apostles of our Lord have done before me? Nay, I firmly believe, that all who believe not *are condemned already*.

I have been charged with affirming, that when Jesus Christ died, the whole human race suffered for their sins in *their own individual persons, and reconciled themselves unto their Maker!!!* I find it difficult to believe it possibly can be supposed there is a person in the world, who embraces such a principle. For myself, I do not believe I ever had a person, until I came into this abominable world; neither do I believe, that if all the world were to suffer for their sins, in *their own persons*, it would reconcile them unto God. I believe that Jesus suffered the *just* for the *unjust*, to bring them to God.

No, I do not embrace the Anti-Protestant doctrine of purgatory. There are but two sorts of purgation of which I have any idea. The one is described, Hebrews, i. 3. "Who, (Christ) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself *purged* our sins, sat down on the right hand of the Majesty on high." And the second is pointed out in the 9th ch. and 14th verses of the same epistle. "How much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, *purge* your conscience from dead works, to serve the living God."

Is there who can object to either of these purgatories?

It is Mr. Murray's divinity, said one, that we are not justified, either by *faith* or *works*. Pity I cannot be permitted to render my own creed. Were I thus privileged, I should say my divinity is, that we are justified by *faith with works*. No man can lay other foundation than that which is laid, which is Christ: upon this foundation, we must all build; and if we build gold, silver and precious stones, such building will certainly stand, will survive even those convulsions which dissolve the frame of nature. But should we build wood, hay and stubble, such building will be destroyed: yet, blessed be God, the builders will be saved, although it be so as by fire.

AM I a promoter of libertinism !!! The God and Father of our Lord Jesus Christ, before whom I stand, knows I lie not, when I say, I abhor the character of a libertine, as much as I do the insinuation, which is designed to brand my reputation. But the envenomed shafts of calumny are not aimed at me only ; they are calculated to murder the fair fame of those respectable characters, of whose unmerited sufferings, I am a sympathizing spectator, and to whose rectitude, a love of truth, a detestation of falsehood, and a well earned affection, impel me to bear witness. Well, well, it will always be an eternal truth that God is sufficient for us.

I HAVE no doctrine, but the doctrine taught by God the Saviour. I reject every doctrine, which the mouth of the Lord hath not spoken. The apostolic churches were formed by professors of the doctrine of universal redemption. Jesus Christ, and his apostles, preached and defended this doctrine. All the writers of Revelation were strong in the faithful belief of the doctrine of Universal Salvation ; so saith the Apostle Peter, when speaking of the world's Redeemer. "The heavens must receive him, until the restitution of all things, which God hath spoken of by the mouth of all his holy prophets, ever since the world began." How much is contained in this single testimony of the Apostle. Yes, indeed, God blessed Abraham, and said, in thee shall all nations of the earth be blessed.

Abraham, Isaac and Jacob, believed God, and were therefore *Universalists*. And the Lord said, I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord. Numbers, xiv. 20, 21. "Moses believed God, and was therefore a *Universalist*."

All the ends of the world shall remember, and turn unto the Lord, and all the kindred of the nations shall worship before thee, for the kingdom is the Lord's. All they that go down to the dust shall bow before him. Psalm xxii. 27, 28, 29. "Let the people praise thee, O God, let *all* the people praise thee."

"All nations shall call him blessed, and let the whole earth be filled with his glory, amen, and amen." Psalm lxxii. 8, 17, 19.

"All nations whom thou hast made, shalt come and worship before thee, O Lord, and shall glorify thy name." Psalm lxxxvi. 9.

"My mouth shall speak the praise of the Lord, and let all flesh bless his holy name for ever and ever." Psalm, cxlv. 21.

Thus it appears that the royal Prophet was a strong *Universalist*.

They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah xi. 9. And in this mountain shall the Lord of hosts make unto all people, a feast of fat things. And he will destroy, in this mountain, the face of the covering cast over all people; the veil that is spread over all nations; he will swallow up death in victory. And the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take from off all the earth, for the mouth of the Lord hath spoken it.

All this, no doubt, Isaiah fully believed. Isaiah, therefore, was a *Universalist*.

Behold the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel, and to the house of Judah. Jeremiah, xxiii. 14. "How is the hammer of the whole earth cut asunder, and broken! How is Babylon become a desolation among the nations."

Jeremiah, in full assurance that God would perform what he promised, was unquestionably a *Universalist*.

"When thy sister Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, Then thou and thy daughters shall return to thy former estate." Ezekiel, xvi, 55.

Sodom and her daughters were those who *suffered* the *vengeance of eternal fire*. But the Prophet Ezekiel, being a *Universalist*, was persuaded they would *not be eternally suffering* the vengeance of eternal fire.

"Pharaoh shall see them, and be comforted over all his multitude; even Pharaoh and all his army slain by the sword, saith the Lord." Ezekiel, xxxii. 31.

"Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness, and from all your idols will I cleanse you. Then the heathen that are left round about you, shall know that I the Lord build the ruined places." Ezekiel, xxxvi. 25, 36.

Thus we see Ezekiel, in declaring the salvation of Jew and Heathen, was a *Universalist*.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting

righteousness." Daniel ix. 24. Surely Daniel was a very strong *Universalist*.

Yet the number of the children of Israel shall be as the sand of the sea shore that cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God." Hosea, i. 11. "And I will sow her unto me in the earth, and I will have mercy on her that had not obtained mercy, and I will say to them which were not my people, thou art my people, and they shall say, thou art my God." Hosea, ii. 23. Was not Hosea a *Universalist*?

"And it shall come to pass afterwards, that I will pour out my spirit upon all flesh," &c. Joel, 2. 28. "For I will cleanse their blood, that I have not cleansed." Joel iii. 21.

"In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, that they may possess the remnant of all Edom, and of the heathen, which are called by my name, saith the Lord, that doeth this." Amos, ix. 11, 12.

"And Saviours shall come upon Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's." Obadiah, xxi.

"And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord hath spoken it." Micah, iv. 3, 4. "He will turn again, he will have compassion upon us, he will subdue all our iniquities, and thou wilt cast all our sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers, from the days of old." Micah, vii. 19, 20. Thus it is plain, the prophets were all *Universalists*.

But the angels of God are also *Universalists*. Let us listen to those messengers of heaven, while addressing the wondering shepherds of Judea. "And the angel said unto them, fear not, behold I bring you good tidings of great joy, which shall be to *all people*, and suddenly there was with the angels a multitude of the heavenly host, praising God, and saying, glory be to God in the highest, and on earth, peace and good will towards men." Luke, ii. 10, 13.

The devout Simeon was a *Universalist*. "For mine eyes have seen thy salvation which thou hast prepared before the face of *all people*, a light to lighten the Gentiles, and the glory of thy people Israel." Luke, i. 30, 31.

But that we may ascertain what all the evangelists and all the apostles were, in one view, let us hear the sentiments of our Saviour himself, upon this subject. "For I have given unto them, the words which *thou* gavest me, and they have received them." John, xvii. 8. "For I have not spoken of myself, but the Father which sent me; he gave me a commandment, what I should say, and what I should speak, and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak. John, xii. 49, 50.

Let us now attend to the ministry committed to the apostles. "God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses." 2 Corinthians, v. 19. "And he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive, until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, ever since the world began."

It is plain, from these testimonies, and many more which might be adduced, that the doctrine of Universalism is the doctrine of God our Saviour; and while the *Universalists* can produce so many illustrious vouchers, they never can be discomfited, or even embarrassed.

Our strong hold is the name of the Lord, which is indeed a STRONG TOWER. It is the glorious name which contains salvation. It is the life of the world—This strong hold has been attacked by mighty weapons, but they are not *almighty*. Hence these weapons will never be able to demolish our strong hold, nor to drive us from our lurking places.

Our lurking place is under the shadow of the great rock in the weary land; here we can rest unmoved during all the storms raised by the prince of the power of the air, or any of his most malignant agents.

Our Saviour told the Jews that all the blood of all the prophets, from Abel to Zacharias, should be required of this generation. Jesus Christ and his apostles were slain as preachers of universal salvation; had they confined salvation to the Jews, they would

thus have made their court to those monopolizers. When Paul hinted his purpose of going to the Gentiles, they passionately exclaimed, away with such a fellow, it is not fit that he should live.

I bless God, that in this day of light and liberty, we run no risk of stripes, or of imprisonment, but we are not indebted to our religious adversaries for our security; we know that he who murders our fame would, if he could with equal impunity, plant a dagger in our bosoms.

The *Universalist* always asserts, and unwaveringly believes, that God hates sin, that it is essential to his holy nature to punish offenders, else he would not have made Jesus under the law, bruised him for our transgressions, delivering him up to death for *us all*, that he may put away sin by the sacrifice of himself, and that his precious blood may cleanse from all sin.

The *Universalist* steadfastly believes, that justice is an attribute of God, and that punishment of sin is essential to the character or perfection of this attribute, otherwise an obvious conclusion would be forced upon his understandings, viz. that Jesus Christ suffered unjustly. But, say some *partialists*, "It is essential to the justice of God to punish the soul that sins, as long as it is just and expedient to manifest his hatred of sin, and essential to his truth to put in execution the sentence of condemnation passed upon sinners." Is it not always expedient and just for God to hate sin? Yet if it be essential to the justice of God to inflict upon the sinning soul enduring punishment, how then can God be in *any instance* a *just God* and a *Saviour*, or be just, and the justifier of the ungodly? Is there a soul that liveth and sinneth not? Upon this principle, therefore, if it be essential to the truth of God to put in execution the sentence of condemnation upon sinners, how can any individual of the human race be saved? Surely this is carrying the *partialists* farther than they intend; it is damning themselves and all their brethren to all eternity; but this I am confident is not their design.

Again, If the soul that sinned must be punished, so long as it is just with God to hate sin, what becomes of the justice of God to the Saviour, who in due time died for the ungodly? Did he die for our sins, and that by divine appointment, and is it still essential to the justice of God to execute the sentence of death upon the sinner, in his own person? Amazing! perfectly amazing!

The love of Christ constrained the apostle and his *universal* brethren, because they thus judged, that if one died for all, then

were all dead. This is sufficient, the *Universalist* joins issue with the prophets, with the apostles, and with the Redeemer of men, and is contented; reposing full confidence in the promises of an omnipotent and all-gracious God.

THE true spirit of *Universalism* breathes nothing but glory to God in the highest, and on earth peace, and good will towards men. If *Universalists*, in their writings, or in conversation, discover any other spirit, it is not the spirit of *Universalism*. The *Universalist* uses only the sword of the spirit which is the word of God, this is his weapon, it is not a carnal weapon, it is spiritual; and having proved it, he has found it mighty through God to the full accomplishment of all those purposes for which it was designed.

The *Universalist* considers the whole of mankind divided into two classes, *Universalists* and *partialists*. The *Universalist* believes that Jesus is the Saviour of all men, especially of those who believe. The *partialist* confines the redemption of the Redeemer's blood to a very few, which few, being chosen in Christ before the foundation of the world, could possess no peculiar excellence to recommend them to redeeming grace, to the favour of the Almighty. It must be confessed the *Partialist* is with the multitude, the whole Jewish nation, a few *Universalists* excepted, are on his side; and these few *Universalists*, the Jews hated with an implacable hatred, putting to the most excruciating torture and ignominious death, their Teacher, the High Priest of their profession. The Heathen nations too, were all on his side; and in the Christian world, the Roman Catholics as a body, are with him; the Episcopalians too, (although some of the articles of their faith declare for the *Universalist*,) yet, as a sect, they must be classed with the *partialist*; and from this denomination down to the Shakers, religious people, of every description, are opposed to the *Universalist*. Nor these alone—many individuals, black with crimes, who have finished their course at Tyburn, or some place of equal notoriety, or who continue both the disgrace and abhorrence of their species, hesitate not to anathematize the *Universalist*. The *Universalists* are few in number, they are undoubtedly in the narrow way; while the broad way is thronged by persons of every description.

It is said, the *Universalist* will not admit that any are *real Christians*, who do not embrace their creed. Strange misrepresentation. If by a *real Christian* we understand an honest man, a believer in

Jesus Christ, one who is persuaded that his Redeemer, by the grace of God, tasted death for *him*, that Jesus is the propitiation for *his* sins, although he may be persuaded that Emmanuel did not, by the grace of God, taste death for every man, and that he is not the propitiation for the sins of the whole world; yet, if believing no more than he is able to believe, circumstanced as he is, he has so much of the spirit of God, as to enable him to come up from this wilderness leaning on the Beloved, adoring and loving God as his Saviour, and his neighbour as himself; it is the firm persuasion of the *Universalist*, that such a person, wherever he may be found, is a *real Christian*, beloved and saved by the Redeemer.

On the contrary, should there be found among the people called *Universalists*, men who do not live by faith on the Son of God, who do not measure to *every* man the same measure they measure to themselves, who do not, and most ardently, wish to obey the commandments of their Lord and Saviour, although the doctrines they advocate are none other than the doctrines of God the Saviour, yet not living to adorn this doctrine in all things, they merit not the character of *real Christians*; and the *Universalist* is furthermore of opinion, that mere *OPINIONS* never yet made a man good or bad. If *truth* rested on the character of its professors, even truth would be convicted of crime.

The *Universalist* believes, that many may be in the broad way that leadeth to destruction, and *lost* therein; and that the Redeemer, who came to *seek* and to *save* that which *was lost*, may find, and restore them, by bringing them out of this broad way.

A doctrine may be pleasant as a *theory* to very despicable characters, and through the force of education and continued prejudice, it may also happen that some honest, well-meaning individuals, may be made to abhor the testimony of Father, word, and Spirit. It is an article in the creed of the *Universalist*, that God will reward every man according to his works. Yes, indeed, *Universalists* esteem the liberty of making prayers and supplications at the throne of grace, among the first and most glorious of their chartered privileges; they cheerfully conform themselves to the commandment of their God, by making prayers and intercessions for all men; they rejoice greatly when their divine Master assures them, that whatsoever they ask according to his will, they shall receive; and they know, for they are taught by the

oracles of truth, that it is the will of God that all men should be saved ; and it is, therefore, that the *Universalist* prayeth in faith, nothing doubting.

But in praying for the sinful family of man, the *Universalist* always includes the *reformation* of that family ; for he unwaveringly considers the SALVATION of GOD as a SALVATION from SIN.

END OF VOLUME II.





